MESSIANIC ALEPH TAV INTERLINEAR SCRIPTURES

(MATIS)

FIRST VOLUME

RED LETTER EDITION

TORAH

(*With Strong's Numbering and Hebrew Dictionary*)

(Compiled by William H. Sanford Copyright © 2014)

The Messianic Aleph Tav Interlinear Scriptures

(MATIS)

FIRST EDITION VOLUME ONE

TORAH

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William H. Sanford

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בגדהוזחטיכלמ
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The Messianic Aleph Tav Interlinear Scriptures

First Volume Edition of Torah

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The Messianic Aleph Tav Interlinear Scriptures
INTRODUCTION

The **Messianic Aleph/Tav Interlinear Scriptures** (MATIS) was written to be a **Study Bible** and is the most unique interlinear rendition of the **Torah** (*first five books of Moses*) of its kind in the world. Unequivocally the greatest symbol in biblical history since it was revealed by the Apostle John is the **Aleph/Tav Character Symbol**. It is the **HOLY GRAIL OF THE SCRIPTURES** and the reason is because it unlocks the mystery to the greatest treasures man can ever hope to comprehend from the Scriptures, the working of the Yah-head (*God-head*). This re-discovered character symbol has been hidden in plain sight from the beginning, starting with the original Paleo-Hebrew scrolls written by the hand of Moses and the Prophets, and then copied by the Scribes for thousands of years thereafter into Babylonian and finally Modern Hebrew. MATIS is the first true interlinear version of the Torah to include both the Paleo and Babylonian Block Hebrew together for each word and is the first of a total of 4 separate interlinear volumes. The second volume is the **Writings**, the third volume the **Prophets** and the forth volume the **B'rit Chadashah** (*new covenant*).

Personally speaking, the main purpose of MATIS is to further the study of the Aleph/Tav character symbol and reveal how hundreds of Hebrews words have incorporated the symbol and for good reason. Quite simply, the Aleph/Tav character symbol is so important to today's covenant believer that it merits its own rendition of the entire Tanakh* into a true interlinear form for both English and Hebrew for the purpose of being able to study its placement in text and possibly gain a deeper understanding of its importance and relevance to Moses and the Prophets.

Many Hebrew scholars agree that originally in Paleo-Hebrew the first letter of the Aleph-Bet, the Aleph (𐤀/א) letter primarily meant ***"Strength."*** because its letter symbol was originally an **Ox** Head. The last letter of the Aleph-Bet is the letter Tav (𐤕/ת), which Hebrew scholars agree was primarily a symbol or sign of ***"Covenant"*** and its original symbol was an **X**. Consequently, it is believed that the Paleo-Hebrew Aleph/Tav symbol literally meant ***"Strength of Covenant"*** when used in original Paleo Hebrew text and was placed to create emphasis as a direct object pointer to the workings of the Yah-head concerning the covenant wherever it was placed throughout the Tanakh.

Paleo-Hebrew is the most profound language ever created because it is the original language of the Tanakh used by both Moses and the Prophets for thousands of years. The Sages believe that Hebrew was most likely the language Elohim used to speak His creation into existence. It is also believed that this is the language the Yah-head used to write the Ten Commandments in stone with His finger. Consequently, each letter has significant spiritual connotations relative to the workings of the Yah-head; therefore, the Aleph-Bet is a sacred and set apart language. Only after reading the Tanakh and studying first hand where the Aleph/Tav symbols are placed, can the reader possibly begin to appreciate and understand the significance of the Aleph/Tav symbol.

***Note**: The word **Tanakh** (*Ta-Na-Kh*) is a Hebrew acronym; **Ta-**Torah, **Na-**Nevi'im (*Prophets*) and **Kh-**Ketuvim (*Writings*). Today's 39 books of the Hebrew Bible, Genesis through Malachi are generally called the First or Old Testament. Much of the contents of the Tanakh, according to the Talmud, was compiled by the "*Men of the Great Assembly*" by 450 B.C. and has since remained unchanged. Modern scholars believe that the process of canonization of the Tanakh became finalized between 200 B.C. and 200 A.D.

Who is the Aleph/Tav Symbol?

On the cover of the **Messianic Aleph/Tav Interlinear Scriptures** is pictured in the background the **Holy Grail** as a metaphor to describe the Hebrew Aleph/Tav Character Symbol in the Scriptures. Whether fact or fiction, that is not the issue, but according to Wikipedia, it was Robert de Boron a French poet in the late 12th and early 13th century who apparently first coined the phrase "*Holy Grail*" in a poetic allegory where it assumed the form of a

cup that most modern readers are familiar with today. Robert writes a story whereby Joseph of Arimathea acquired a chalice that Y'shua the Messiah drank from at the Last Supper. The cup then became a very guarded artifact in Glastonbury by the Templars. Even though the grail is believed to be a legend, much like the story of the menorah miraculously staying lit for eight days during Hanukkah, no one can be completely sure, therefore, the mystery. But the Grail's symbolism associated with Y'shua is a perfect simile of the sacredness affiliated with the Aleph/Tav Character Symbol throughout the Tanakh. The mystery and intrigue surrounding the Aleph/Tav symbol has an increasing number of believers captivated with endless possibilities as to its possible significance in Hebrew text in relationship with Messiah.

Our journey begins with the apostle John proclaiming in four different verses in the book of Revelation, when translated from Aramaic into Greek, that Yahushua (*Y'shua*) our Messiah is the **Alpha** and the **Omega**, and/or the **Beginning** and the **End**, and/or the **First** and the **Last** (*Rev 1:8, 1:11, 1:17, 2:8, 21:6, 22:13*). John was merely proclaiming Y'shua's divinity as Creator and His association as Elohim in both his Gospel of John and the Book of Revelation. Understanding the depth and significance of the Aleph/Tav symbol as being a marker that also incorporates Y'shua the Messiah's presence throughout the Tanakh opens up a whole new perspective on the prophecy David proclaims in Psalm 40:7 *Then I said, Behold, I come in the scroll of the book, it is written of Me!*

The **Alpha** and the **Omega** are the First and Last letters of the Greek alphabet. Consequently, in Aramaic, John would have been saying, Y'shua ha-Mashiach is the **Aleph** (א) and the **Tav** (ת). It begs the question, WHY would John make such prophetic and profound statements concerning the Aleph/Tav symbol if it was not of intense significance? Could John have been proclaiming that the Aleph and the Tav (*first and the last*) was actually the 𐤀𐤕/את Symbol used in Genesis 1:1 and consequently, throughout the Tanakh? I personally believe that if you look at the evidence and connect the dots of what both MATS and MATIS reveal, concerning the placement of the Aleph/Tav, we will certainly understand more fully what John was trying to reveal in both his Gospel and in the book of Revelation concerning Y'shua. Specifically, that from the beginning Y'shua was with Elohim and was Elohim. Therefore, 𐤀𐤋𐤄𐤉𐤌 Father by His Ruach haKodesh (*Holy Spirit*) worked together both with and through Y'shua as ONE, as confirmed by the placement of the Aleph/Tav in Genesis 1:1 *"created Elohim* 𐤀𐤕 *the heavens* 𐤀𐤕𐤖 *the earth."* John knew this and as a result started his gospel off with "*In the beginning*", mimicking Gen 1:1.

Genesis 1:1, is in fact, where the first Paleo Hebrew Aleph/Tav 𐤀𐤕/את and first Ua/Aleph/Tav 𐤀𐤕𐤖 Character Symbols appear, symbolizing both the **Strength of the Covenant** and Y'shua's divine presence and divinity as the creator. Confirmation of the Aleph/Tav 𐤀𐤕/את symbols in Genesis 1:1 as being Y'shua is easily confirmed by the Apostle John in his opening comments of his gospel…*In the beginning Was the Word, and the Word was With Elohim, and the Word Was Elohim*. 2 *The same was in the beginning* ***WITH ELOHIM***. 3 *All things were made* ***THROUGH HIM****; and without Him was not any thing made that was made…*14 *And the word became flesh and tabernacled among us*. Also John 5:39 *Y'shua said, You search the scriptures* (*Torah*) *for in them you think you have eternal life*: *and they are they which TESTIFY OF ME!*

There can be no doubt that the Aleph/Tav symbol in Hebrew text is a divine mark and consequently, must incorporate Y'shua's as His mark, or finger-print, which proclaims both His presence and His divinity. The connection is actually made with the Aleph/Tav incorporating Y'shua as His mark through covenant, for He is the mediator of the covenants from the covenant of Sabbath at creation (Matt 12:8/Gal 3:19-20), to Calvary (Heb 9:15/12:24). More substantiation of this is the powerful, prophetic verse in Zechariah 12:10 *and they shall look to Me* 𐤀𐤕 *whom they have pierced*. Also Micah 5:1 *And they will strike upon the cheek the* 𐤀𐤕 *judge of Israel with a rod*. These are but a few verses which I believe confirm Y'shua as the Aleph/Tav symbol and also the Messiah.

Consequently, if the Aleph/Tav symbol incorporates and represents Y'shua, then it also represents the WORD of Elohim as John states in John 1:14, and can be linked also to judgments (*divine decision*) from the Yah-head as

rendering either a BLESSING or a CURSE; according to Hebrews 4:12 *For the WORD of Elohim is living and active and sharper than any TWO-EDGED SWORD and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.* 13 *And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with Whom we have to do*…implying as a two-edged sword that He can cut and render either a blessing or cut and render a curse. This is why we see the Aleph/Tav symbol, in association with Fathers Memorial name (Tetragram), used in hundreds of places concerning covenant judgments or blessings. One example is Gen 13:10 *destroyed* 𐤉𐤄𐤅𐤄 𐤀𐤕 *Sodom* 𐤏𐤌𐤓𐤄 *Gomorrah*. Other examples which confirm this are Gen 19:14; Isa 13:19; Jer 50:40; and Amos 4:11. Just one example of the Aleph/Tav symbol rendering a blessing is Exodus 20: *and blessed* 𐤉𐤄𐤅𐤄 𐤀𐤕 *Day, the Sabbath*.

Case in Point

There are many examples of the Aleph/Tav symbol being placed where it pertains to the importance of "*subject matter*" regarding covenant relationship with the Yah-head, regarding people, persons, places, or things and even rendering judgments concerning curses or blessings. For example, in the life of Jacob and Esau in Genesis 25:28, both Jacob and Esau have Aleph/Tav symbol in front of their names in the beginning of their life together, but the LAST time we see the Aleph/Tav symbol used in front of Esau's name is Genesis 27:1. On that day Isaac calls to Esau to ask him to hunt him some savory meat so that he (*Isaac*) may bless Esau. Even though Esau's name is used another 78 times in the Torah the Aleph/Tav symbol continues to be only in front of Jacob's name and NOT Esau's, because the covenant blessing of the birthright given by Messiah was removed from him. The reason Esau has no Aleph/Tav symbol in front of his name after Genesis 27:1 is explained by Moses in Genesis 25:34 for *so despised Esau his* 𐤀𐤕 *birthright!*

Another perfect example of the placement of the Aleph/Tav symbol is in the Book of Ruth. Ruth's name is used 12 times in the book. The first 10 times there is no Aleph/Tav symbol in front of her name but after she is redeemed by Boaz the next two times her name is used an Aleph/Tav symbol is in front of her name each time. Also concerning the story of Rahab there are no Aleph Tav's in front of her name until after she fulfills her vow to help and consequently join Israel (Joshua 6:23). The wisest man on earth, King Solomon has numerous Aleph/Tav symbols in front of his name but after he beginning to marry pagan women and allow their alters to be set up for the worship of Baal in the land of Israel we never again see the symbol in front of his name. These are just a few examples, but study has revealed quite obvious that the Aleph/Tav symbol shows a connection between the "*subject matter*" in a verse in regard to "*covenant*" relationship expressed with the Yah-head.

What is the Ua/Aleph/Tav 𐤀𐤕/ואת Symbol?

There are a total of 2,251 **Ua/Aleph/Tav** 𐤀𐤕 /ואת **Character Symbols** in the entire Tanakh and over one-third (828), appear in the Torah. Now compare that to over 5000 "*and*" in just the first two books of the Torah and you will get some idea of the uniqueness to this Hebrew word. Surprisingly the **Ua**/Aleph/Tav symbol is quite simply an extension of the Aleph/Tav symbol and the proof of this is examining where they are placed. Those of you who may have a hard time believing this, I would say that the Hebrew letter **Ua**, commonly referred to as **Vav** attached before the Aleph/Tav 𐤀𐤕 /ואת Symbol does not alter the meaning of an Aleph/Tav symbol any more than placing a **Vav** in front of Father's Memorial Name (*Tetragram*) alters its meaning in Scripture (𐤉𐤄𐤅𐤄/ויהוה). If you have never seen this before in Hebrew, there are exactly 100 translations throughout the Tanakh where this occurs. The translators of the King James Bible simply placed the conjunction "*and*" in the text as *"*and 𐤉𐤄𐤅𐤄*"* when the Tetragram was preceded by the Vav as a prefix.

Note: Just for the record there are also 105 translations of the Tetragram with the Hebrew letter *" Bet 𐤁/ב"* in front (𐤉𐤄𐤅𐤄𐤁), which translates as *"in 𐤉𐤄𐤅𐤄𐤁."* There are also 577 translations of the Tetragram with the Hebrew letter *" Lamed 𐤋/ל "* in front, which translates as *"to 𐤉𐤄𐤅𐤄𐤋."* Also note: The word "*to*" is spelled Aleph/Lamed (𐤀𐤋) in

Hebrew 4374 times. There are 24 translations with the Hebrew letter *"Mem מ"* in front of the Tetragram (𐤉𐤄𐤅𐤄מ), which translates as *"from 𐤉𐤄𐤅𐤄מ"* and 4 times with the "Kaph כ/ך " translated "*as 𐤉𐤄𐤅𐤄כ*". Only once does the Hebrew letter *"Shin ש/ש* appear in front of the Tetragram (𐤉𐤄𐤅𐤄ש), in Ps 144:15, which translates as *"who 𐤉𐤄𐤅𐤄ש."* And only once with the Hebrew letter "*Hey ה/ה* " in Jer 8:19 which translates as "*the 𐤉𐤄𐤅𐤄ה*". Please understand, the original meaning of these Hebrew letters as a prefix to the Tetragram goes far deeper than the English translation and only by learning what these letters originally meant can we hope to understand what the author was truly trying to express.

For the most part, Biblical Hebrew words meant much more than what they have been translated into English because Paleo Hebrew was a pictorial language with each letter carrying the possibility of over a half dozen different meanings, giving each word a depth far more significant than the English translation. The Hebrew letter *"Bet ב/ב"* can refer to being inside something, such as a *"house"* or *"body"* and the Hebrew letter *"Lamed ל/ל"* can refer to *"authority."* The Hebrew letter *"Mem מ/מ"* can refer to the *"flow"* of something, such as water and the Hebrew letter *"Shin ש/ש"* can refer to "*teeth*" or *"consuming fire."* Case in point: Let's look at the Hebrew letter *"Shin ש/ש"* in front of Father's Memorial Name in Ps 144:15 *Blessed is that people, that is in such a case: yea, happy is that people, who 𐤉𐤄𐤅𐤄ש is Elohim.* The intended meaning of this scripture probably refers to, *"Blessed is that people who 𐤉𐤄𐤅𐤄ש is their Elohim of consuming fire."* This implies that 𐤉𐤄𐤅𐤄ש/שיהוה Father is looking for people who will humble themselves and allow Him to fill them with His Ruach (*spirit*) and therefore, obey Him.

The fact that the **Ua**/Aleph/Tav 𐤀𐤕𐤅 /ואת Character Symbol has the same meaning as the Aleph/Tav symbol can be evidenced by seeing where it is placed in Hebrew text and also by understanding the meaning of the Hebrew letter **Vav** to *bridge* or *connect*. Starting in Genesis 1:1 *"In the beginning created, Elohim 𐤀𐤕 the heavens 𐤀𐤕𐤅 the earth"*, we see a precedence being established that will be carried throughout the entire Tanakh implying 𐤉𐤄𐤅𐤄/יהוה Father, both WITH and THROUGH 𐤀𐤕/את Y'shua, the TWO WORKING TOGETHER as ONE, created 𐤀𐤕 the heavens 𐤀𐤕𐤅 *and* the earth…implying TWO, not in the sense of separation but in the sense of distinction. The **Ua**/Aleph/Tav 𐤀𐤕𐤅 /ואת symbol is translated as *"and"*, over 95% of the time because this was the closest meaning to the meaning to "*bridge*" or "*connect*" in the English language. We must remember that originally in the primitive pictorial language of Paleo-Hebrew there were NO conjunctions as we use conjunctions today, so the translation is lacking. Consequently, there are no Hebrew letter Vav's (𐤅) standing alone in text implying the word *"and"* but anytime this letter appeared as a prefix to a Hebrew word, it was common practice to the English translators to simply place the English word "*and*" or some other conjunction…it was the best they could do.

Note: The correct pronunciation of the Hebrew letter commonly referred to as **Vav** (𐤅/ו) has been argued over for hundreds of years. It is more than likely a **Uau** sound rather than **Vav** or **Waw** because the Hebrew letter shape retained its form "Y" being from the Upsilon (*Greek letter U*), but going into Latin, this shape "Y" lost the lower stem and became a "V" with the sound we know as "U", as in the Latin word *Gladivs*. In the 13th Century, the "double-U" first appeared, retaining the shape of the Latin, VV (*two V's*). During the medieval period the idea of our "V" (*bilabial fricative*) came from the Germanic/Ashkenazic corruption of the Hebrew letter, now widely thought of as "Vav." The English Alphabet is derived from the Greek and clearly reveals the evolution of these three letters in their proper order as U, V, and W.

The Hebrew letter **Vav** is the sixth letter in the Hebrew Aleph-Bet having the numeric value of six. It is no coincidence that the first time the Hebrew letter Vav is used is in the sixth Hebrew word in Genesis 1:1. Its Babylonian-Hebrew shape is that of a '***tent peg***' or '***nail***' and means to '***hook***' or '***bridge***' and also refers to '***man***'. So important was the letter Vav to the scribes that in writing the Hebrew scrolls they began each column of text with the Vav in order to '***hook***' the living word to the parchment. There are 304,805 Hebrew letters in the entire Torah, and it is interesting to note that the Hebrew letter Vav also marks the center of the Torah in the word ***'belly'***, which is given an oversized Vav in Leviticus 11:42.

Since the Hebrew letter **Vav** represents the number six, it has long been associated with man who was created on the sixth day, who has to work for six days, and there is appointed to man six millennia (*6,000 years*) to rule until the coming of Y'shua the Messiah and the 1000 Year Millennial Kingdom. What we find is the majority of the time the **Ua**/Aleph/Tav וא/את Symbol will usually follow the placement of an Aleph/Tav symbol in scripture or Father's memorial name. Thus it becomes an extension of either an Aleph/Tav or Father's memorial name by the Hebrew letter Vav (ו) in both meaning and purpose, as in Genesis 1:16 *And made Elohim* את *Two Great Lights; the Greater* את *Light to rule the day* את *the lesser light to rule the night* את *the stars*.

BONUS LEVEL

Aleph/Tav symbol with Other Hebrew Letters

Now this is truly AMAZING and takes our knowledge on the Aleph/Tav to a whole new level of understanding! The association of other single Hebrew letters both as **prefixes** and **suffixes** of the **Aleph/Tav** את/את **Character Symbol** only serves to substantiate the validity that the Aleph/Tav symbol represents a direct object pointer to the divine every time it is used throughout the entire Tanakh. The significance of this knowledge should not be underestimated for it is unprecedented. This process of examination and study is called **AMPLIFICATION** and it will be important to become familiar with all these words to be able to recognize them and understand their proper meaning and definition when you see them used in order to draw a more comprehensive meaning of what the author may have been trying to communicate. When you see these words used in the text, bear in mind the English translations we have become accustom to only scratch the surface of what the author was most likely implying by incorporating the Aleph/Tav. Proof of this is the fact that the English translated words we have become accustom to, can be written other ways in Hebrew without the association of the Aleph/Tav, thus making these words that contain the Aleph/Tav very special! Confirmation of this is legitimized by where they are placed throughout the Tanakh. What the reader will begin to understand is that the meaning of the Aleph/Tav in these words are largely ignored except for pronunciation. And the single Hebrew letter, used as either a prefix of suffix, is what is most often translated into English. We must let the Hebrew letters speak for themselves if we truly wish to gain a more comprehensive meaning of what each author of each book of the Tanakh was trying to convey.

It can be easily reasoned that for thousands of years the association of the Aleph/Tav in these words was because of its assorted divine meanings and applications. As pointed out, the Aleph/Tav is firstly a symbol of the "*strength of the covenant*". The symbol takes on additional meanings because of Whom the Aleph/Tav represents…the Yah-head, both Father and Son, by which Father created everything both with and through Y'shua the Messiah. Consequently, the Aleph/Tav further represents that which is eternal as to infinity. Last, but not least, the Aleph/Tav is also the symbol of "*man*" who is created in the image of Elohim, in the image of the Aleph/Tav. This is confirmed by the use of the Aleph/Tav in Hebrew pronouns that portray both Elohim and covenant man.

Aleph/Tav with Single Hebrew Letter PREFIXES

Let's first look at the single Hebrew letter "*prefixes*" in association with the Aleph/Tav. Moving along in the order of the Aleph-bet there are no Aleph/Aleph/Tav (אאת/אאת) words anywhere in the Tanakh. The first time we see, in the order of the Aleph-bet, a single Hebrew letter as a prefix is the **Bet/Aleph/Tav** (באת/באת) **Word**. This word is used only 10 times in the Tanakh, usually translated into English as *"you come"* or *"you came."* There are also other ways to write these words in Hebrew. The KJV has "*thou camest*" used 16 times and "*thou comest*" used 16 times in a variety of ways, not spelled **Bet**/Aleph/Tav (באת/באת) such as (תבא/תבא) (קרבת/קרבת) (בואך/בואך) (הלכת/הלכת) and (תבוא/תבוא) just to show a few. These are the only 10 places the **Bet**/Aleph/Tav (באת/באת) is used in the Tanakh: Gen 16:8, Josh 13:1, Jdg 11:12, Ru 2:12, 1Sam 13:11, 1Kin 13:14; 17:18, 2Kin 19:28, Pr 6:3 and Isa 37:29. Some of the single Hebrew letters used as prefixes in Hebrew words containing the Aleph/Tav are so common it will not be possible to list them all in the introduction.

When we see the **Bet/Aleph/Tav** (𐤁𐤀𐤕/באת) **Word** used in Hebrew text, the deeper meaning can only pertain to the covenant relationship of the Yah-head being involved in something. Proof of this is every time the **Bet/Aleph/Tav** (𐤁𐤀𐤕/באת) **Word** is used it is in regard to the Yah-head bringing us *"inside of"* or *"within"* His presence because of the original meaning of the letter in Paleo-Hebrew. The very first time we see the **Bet/Aleph/Tav** (𐤁𐤀𐤕/באת) **Word** used is in Genesis 16:8 to describe Hagar "*after*" she slept with Abram and consequently became his wife. Another example of the Yah-head "*bringing*" something, as in a reward, is the blessing Boaz speaks to Ruth in Ruth 2:12 *May* 𐤉𐤄𐤅𐤄 *recompense your work and a full reward be given to you of* 𐤉𐤄𐤅𐤄, *the Elohim of Israel, whom* 𐤀𐤕 (*you came*) *to trust under His wings*. Implying that through the working of the Aleph/Tav Ruth has come to trust in Elohim. The entire meaning of the letters reflect the working of the Yah-head (*Elohim*), which is Father working with and through Y'shua as one.

Moving along in the Aleph-bet, there is no **Gimel**/Aleph/Tav (𐤀𐤕/גאת) or **Daleth**/Aleph/Tav (𐤀𐤕/דאת) Hebrew words in the Tanakh. The next single Hebrew letter used as a prefix with the Aleph/Tav is the **Hey/Aleph/Tav** (𐤀𐤕/האת) **Word** and it is used only THREE times in two verses in the entire Tanakh. The Hebrew letter Hey (𐤄/ה) can mean to *"reveal"* or *"behold"* and the word **Hey/Aleph/Tav** (𐤀𐤕/האת) **Word** is translated into English as *"the sign."* There are other ways to write the word *"sign"* in Hebrew, so this word was obviously very special to Moses when he used it. The two verses are in Exodus 4:8 *And it will come to pass, if they will not believe you and do not listen to the voice of the first* 𐤀𐤕 (*sign*), *that they may believe the voice of the last* 𐤀𐤕 (*sign*). In Exodus 8:23 *And I will put a division between my people and your people: tomorrow will this* 𐤀𐤕 (*sign*) *come*…implying that this special event or sign would be something performed by the Yah-head, which is Father working with and through Y'shua as one. The three verses where the **Hey/Aleph/Tav** (𐤀𐤕/האת) **Word** is used twice is in Exodus 4:8 and once in Exodus 8:23. The Hebrew word **Lamed**/Aleph/**Vav**/Tav (𐤀𐤅𐤕/לאות) is translated 8 times "*to sign*" and 5 times "*for sign*" and 3 times "*for sign of*". The **Hey**/Aleph/**Vav**/Tav (𐤀𐤅𐤕/האות) is translated 9 times as "*the sign*". So, it is obvious that these words had more profound meanings.

Continuing through the Aleph-bet the next prefix is the Hebrew letter Vav (𐤅/ו) before the Aleph/Tav (𐤀𐤕/ואת) and this is discussed above, before the BONUS section in detail. Which brings us to the seventh Hebrew letter in the Aleph-bet, the Zayin (𐤆/ז).There are actually only 251 **Zayin/Aleph/Tav** (𐤀𐤕/זאת) **Words** used in the Tanakh. This is roughly 10% of the total 2575 times the word "*this*" appears in the Tanakh and actually the word "*this*" is commonly spelled Zayin/Hey (𐤄𐤆/זה) in Hebrew. Consequently, the **Zayin/Aleph/Tav** (𐤀𐤕/זאת) **Word** is very special when associated with the Aleph/Tav and the proof becomes crystal clear where we find it used throughout the Tanakh relative to the divine hand of the Yah-head.

When you consider the original Hebrew letter **Zayin** (ז) was a weapon meaning to *"cut off"*, and when you see where the **Zayin/Aleph/Tav** (𐤀𐤕/זאת) **Word** is placed in scripture text with the Aleph/Tav את, you realize immediately how dynamic this symbol is and what the author is trying to imply is far more significant than the English translation "*this*". When you consider that the Aleph/Tav symbol is first a character regarding the *"strength of covenant"* and we now know from the Apostle John that it is also a marker that incorporates Y'shua, who is the WORD made FLESH, and that the WORD is a DOUBLE-EDGE SWORD (Heb 4:12)…you can now begin to see this symbol is referring to the Yah-head doing some serious cutting, either for a BLESSING or for a CURSE by virtue of where it is placed. The sages believe the letter represents the Messiah because of the crown on top of the letter which also enhances the meaning of the word in the text from a messianic perspective, especially when the letter is associated with the Aleph Tav, for all blessings and curses come through Y'shua!

An example of the **Zayin/Aleph/Tav** (𐤀𐤕/זאת) **Word** creating a BLESSING would be the first time it is used, which implies that our 𐤀𐤕/את Creator CUT a rib from Adam's side to form Woman in Genesis 2:23 *And said Adam* 𐤀𐤕 (*this*) *is now bone of my bones and flesh of my flesh,* 𐤀𐤕𐤋 (*this*) *will be called Woman, because out of Man was taken* 𐤀𐤕 (*this*). To make matters even more interesting please notice the Hebrew letter *"Lamed* (𐤋/ל)*"* which

can mean *"staff"* or *"authority"*, in front of the **Zayin/Aleph/Tav** (אזת/לזאת) **Word** in this scripture, which may be implying when the Women was created she was given *"authority"* which was *"cut"* from Adam and given by the Yah-head.

Please understand the English translation of the **Zayin/Aleph/Tav** (אזת/זאת) **Word** as *"this"* or *"she"* is the best the translators could come up with. There are many other places in the Tanakh, that Hebrew words have been translated into English as either *"this"* or *"she"* more commonly without the Aleph Tav. When Moses originally used the **Zayin/Aleph/Tav** (אזת/זאת) **Word** in Hebrew it would have been impossible for him to have been trying to use it as *"this", "these"* or *"that"* because these words or their meaning as we use them in English today most likely did not have existed in Paleo-Hebrew. In Genesis 2:23 Moses was pointing to a new creation that came out of the **Zayin/Aleph/Tav** (אזת/זאת) **Word** which was describing Eve CUT from Adam. Consequently, the meaning Moses was trying to portray in Paleo-Hebrew, from where *Woman* had been created, must have been far more meaningful in the mind of Moses than the English translation indicates as "*this*". According to the Apostle John, woman was created by Y'shua (John 1:3), and both were given their authority from the Yah-head, their covering, until disobedience caused them to fall.

We do not have to look too far to see the **Zayin/Aleph/Tav** (אזת/זאת) **Word** as an example of rendering a CURSE or JUDGMENT from the Yah-head…in Genesis 3:13 *And said* 𐤉𐤄𐤅𐤄 *Elohim to the woman, what is* אזת (*this*) *that you have done? And the woman said, The serpent tricked me and I ate it.* 14 *And said* 𐤉𐤄𐤅𐤄 *Elohim to the serpent, because you have done* אזת (*this*) *you are cursed above all cattle and every wild beast of the field*…implying that now - because of their **Zayin/Aleph/Tav** (אזת/זאת) disobedience in breaking Elohim's command - as a result, all three (*Adam, Eve, and Lucifer*) had taken on a curse manifested by the Yah-head (את 𐤉𐤄𐤅𐤄) as judgment. Consequently, when Eve fell she may have forfeited her covering and authority from the Yah-head to Adam (*man*) as part of her punishment to rule over her.

NOTE: the English translation of the **Zayin/Aleph/Tav** (אזת/זאת) **Word** as either a pronoun (*this*) or (*she*) in each sentence structure greatly diminishes the original meaning the authors were trying to convey by using this word. You will find this also holds true in other translated English words from Hebrew.

Moving along in the Aleph-bet, there are no **Heth**/Aleph/Tav (אחת/אתת), no **Teth**/Aleph/Tav (אטת/אתת), no **Yod**/Aleph/Tav (אית/אתת), and no **Kaph**/Aleph/Tav (אכת/אתת) in the Tanakh. The next single Hebrew letter used as a prefix to the Aleph/Tav is the **Lamed/Aleph/Tav** (אלת/לאת) **Word**, which is used only ONE time in the Torah. It is in a scripture regarding the blood of the lamb when placed over the doorpost in Egypt to save the Children of Israel from the Death Angel. As stated previously, the Hebrew letter Lamed (ל/𐤋) generally means *"authority"* and because it is the tallest letter in the Aleph-bet, it is believed by the Sages to represent 𐤉𐤄𐤅𐤄 Father as Melekh haMelakhim the King of Kings. Exodus 12:13 *And the blood will be* אלת (*a sign*) *upon the houses where you are: and when I see* את *blood, I will pass over you and the plague will not come upon you to destroy you when I strike the land of Egypt*…implying that the blood was the Yah-head's authority (אלת/לאת) for the Death Angel to pass over not harming anyone inside. A beautiful picture of the type and foreshadow of the blood of Y'shua the Messiah which would be shed on Calvary's stake for the remission of sin and to establish the new covenant with Father through Y'shua's blood as the lamb of Elohim.

The most common way to spell "*sign*" in Hebrew is Aleph/**Vav**/Tav (אות/אות) and the word is used 22 times in the Tanakh. Now, considering that John not only declared Y'shua the Aleph/Tav but also the *first* and the *last*, the *beginning* and the *end*. His declaration comes more into perspective when we further understand that the entire gospel message is contained in those 22 letters of the Aleph-bet, from the *first/beginning* to the *last/end*. Seeing the Hebrew word Aleph/**Vav**/Tav (אות/אות) as translated "*sign*" also clearly points to the greatest "*sign*" in history since creation and quite possibly for all eternity, the birth of Y'shua. Whereby the Vav (ו/𐤅) represents "*man*" and it

was the Aleph/Tav (*Aleph-bet/word*) that was wrapped in flesh and tabernacled among us, and subsequently hung on the stake to become the sin offering to "*bridge*" (𐤅/ו) man with the Yah-head/Elohim. Pictographically "*the leader/headship, nailed/connected to the stake/sign, to provide a new covenant*".

Moving along in the Aleph-bet the next Hebrew letter used as a prefix with the Aleph/Tav is the letter Mem (𐤌/מ). The **Mem/Aleph/Tav** (𐤀𐤕𐤌/מאת) **Word** is used a total of only 135 times in the Tanakh and is generally translated into the English word *"from"* or *"come."* Now, since the letter is often describing a *"flow"* of something, the English translation is as close to the descriptive original Paleo-Hebrew meaning of the letter as the Hebrew can be translated into one English word. Please understand the Hebrew word *"from"* is generally spelled Mem/Nun (𐤌𐤍/מן) and *"come"* or "*coming*" in Hebrew is generally spelled Bet/Aleph (𐤁𐤀/בא). So when the writer combined the Aleph/Tav symbol with the Hebrew letter Mem (𐤌/מ) he was definitely speaking of a flow pertaining to something *from* the Yah-head. An example is Genesis 19:24 *And* 𐤉𐤄𐤅𐤄 *rained upon Sodom and upon Gomorrah brimstone and fire* 𐤀𐤕𐤌 (*from*) 𐤉𐤄𐤅𐤄 *out of heaven*…implying that the judgment of *Sodom and Gomorrah* of *brimstone and fire* came down *from* 𐤀𐤕𐤌 𐤉𐤄𐤅𐤄 the Yah-head. Just as when the Mem (𐤌/מ) is placed in front of the Tetragram, the translation is "*from* 𐤉𐤄𐤅𐤄𐤌."

Moving along in the Aleph-bet there is no **Nun**/Aleph/Tav (𐤀𐤕𐤍/נאת), no **Samekh**/Aleph/Tav (𐤀𐤕𐤎/סאת), and no **Ayin**/Aleph/Tav (𐤀𐤕𐤏/עאת). The next letter used as a prefix is the **Pey/Aleph/Tav** (𐤀𐤕𐤐/פאת) **Word**, which is used only 34 times in the Tanakh. Each time it is used, it is in relationship to *"boundaries"* that have been ordained from the mouth of the Yah-head. This is not surprising because the Hebrew letter Pey (𐤐/פ) means to *"speak"* from the *"mouth"* and *"communicate"* something. When connected to the Aleph/Tav symbol it is translated as *"edges of."* Now the most common way to spell "*boundary*" in Hebrew is Gimel/Bet/Vav/Lamed (𐤂𐤁𐤅𐤋/גבול), and it is spelled this way 99 times throughout the Tanakh. *S*o the more insightful meaning of the **Pey/Aleph/Tav** (𐤀𐤕𐤐/פאת) **Word** would imply that something of profound significance was being spoken from the Yah-head concerning the covenant land boundaries established in the covenant with Abraham. Consequently, the **Pey/Aleph/Tav** (𐤀𐤕𐤐/פאת) **Word** can only serve as reinforcement of the importance of the spoken boundaries ordained by the Yah-head by covenant.

The only time the **Pey/Aleph/Tav** (𐤀𐤕𐤐/פאת) **Word** is not used in regard to the Yah-head setting land boundaries is the commandment by 𐤉𐤄𐤅𐤄 Father in Leviticus 19:27 *You will not round your hair at the temples or mar* 𐤀𐤈 *the* 𐤀𐤕𐤐 (*edges of*) *your beard*…but still implying a boundary commandment, which is spoken by 𐤉𐤄𐤅𐤄 Father. The rest of the time it is only used in relationship to commandments spoken by the Yah-head concerning His covenant land boundaries of Israel as in Lev. 19:9 *And when you reap* 𐤀𐤈 *the harvest of your land, you will not entirely reap the* 𐤀𐤕𐤐 (*edges of*) *your field, nor will you gather the gleanings of your harvest*…or Ezekiel 48:28 *And by the border of Gad, to* 𐤀𐤕𐤐 (*edges of*) *Negev southward, the border shall be even from Tamar to the waters of Meribath-kadesh, to the brook Egypt, to the great sea*. 29 (𐤀𐤕𐤆 *This*) *is the land which you shall divide by lot to the tribes of Israel for inheritance and these are their several portions, says Adonai* 𐤉𐤄𐤅𐤄. Notice also the beginning of verse 29 the perfect place for the Zayin/Aleph/Tav (𐤀𐤕𐤆/זאת) in regard to the covenant land being *"cut"* or *"divided"*.

Next is the Tzadi or Sadhe single Hebrew letter used as a prefix with the Aleph Tav. The **Tzadi/Aleph/Tav** (𐤀𐤕𐤑/צאת) **Word** is used only 9 times in the entire Tanakh in regard to the timing of something *"going forth"* or "*to go*" when ordained by the Yah-head. The Hebrew word "*to go*" is spelled Lamed/Lamed/Kaph/Tav (𐤀𐤋𐤋𐤊/ללכת) 84 times in the Tanakh and Lamed/Kaph/Tav 6 times (𐤀𐤋𐤊/לכת). One common meaning of the Paleo-Hebrew letter Tzadi (𐤑/צ) is *"righteousness"*. Yet it is translated into English as *"go forth"* or *"comes forth"* in the Tanakh. An example is 1 Kings 3:7 *And now, O* 𐤉𐤄𐤅𐤄 *my Elohim, you have made king* 𐤀𐤈 *your servant instead of David my father: and I am but a little child; I know not how to* 𐤀𐤈𐤑 (*go forth*) *or come in*…implying that Solomon possibly did not feel he was mature enough in *righteousness* to lead so great a people. The 9 places the **Tzadi/Aleph/Tav**

(𐤀𐤑𐤌/צאת) **Word** is used Gn 24:11; 2Sa 11:1; 1Ki 3:7; 1Ch 20:1; 2Ch 21:19; Neh 4:21; Isa 4:4; Jer 29:2 and Ezk 4:12.

Are you ready for a mystery? The next single Hebrew letter Qoph (𐤒/ק) is used as a prefix with the Aleph/Tav. The **Qoph/Aleph/Tav** (𐤀𐤒𐤕/קאת) **Word**, pronounce *qa'at* in Hebrew, the word is used 5 times in the Tanakh and is translated into the English word *cormorant*, which research has shown to be either a *desert owl* or *pelican* that is believed to have inhabited desert ruins. The verses are Lev 11:18, Deut 14:17, Ps 102:6, Isa 34:11, and Zeph 2:14. Yet the word *pelican* in Hebrew is spelled Shin/Qoph/Nun/Aleph/Yod (𐤔𐤒𐤍𐤀𐤉/שקנאי) and the word *cormorant* in Hebrew is spelled Qoph/Vav/Resh/Mem/Vav/Resh/Nun (𐤒𐤅𐤓𐤌𐤅𐤓𐤍/קורמורן). Obviously, there is more to this as to why Moses would name a bird using the Aleph/Tav. I personally believe if **Qoph/Aleph/Tav** (𐤀𐤒𐤕/קאת) **Word** is a bird, it could possibly be a *desert owl* and that the bird was believed to be not only wise but was so named because of its unique and strange shape and possibly its dwelling and hunting skills. Yet, the Hebrew word for *owl* is Yod/Nun/Shin/Vav/Pe (𐤉𐤍𐤔𐤅𐤐/ינשוף) and the Hebrew word for screech owl is Lamed/Yod/Lamed/Yod/Tav (𐤀𐤋𐤉𐤋𐤕/לילית). Strong's word origin simply states "*of uncertain derivation*". So, the plot thickens!

Moving right along, there is no Resh (𐤓/ר) or Tav (𐤀/ת) used as a prefix with the Aleph/Tav but the last single Hebrew letter to be used as a Prefix is the Shin (𐤔/ש). The **Shin/Aleph/Tav** (𐤀𐤔𐤕/שאת) **Word** is used only 14 times in the entire Tanakh. The Hebrew letter Shin (𐤔/ש) actually means *"teeth"* or *"consume"* as *"consuming fire."*

When associated with the Aleph/Tav symbol the **Shin/Aleph/Tav** (𐤀𐤔𐤕/שאת) **Word** is translated into English as *"to lift up"*, relative to a purpose of the Yah-head; there are other ways in Hebrew to spell *"lift up."* For example to "*offer up*" in Hebrew is spelled Lamed/Hey/Ayin/Lamed/Vav/Tav (𐤀𐤋𐤅𐤏𐤄𐤋/להעלות). An example of the **Shin/Aleph/Tav** (𐤀𐤔𐤕/שאת) **Word** is Genesis 4:7 *If you* (*Cain*) *do good, you will be* 𐤀𐤔𐤕 (*lifted up*) *and if you do not do good, sin is crouching at the door, it wants you, but you can rule over it*…implying that if Cain is obedient to do good, the Yah-head will bless him and receive him with His consuming spirit, giving him strength to rule over and resist sin and temptation. This should be the desire of every believer.

All 14 places the **Shin/Aleph/Tav** (𐤀𐤔𐤕/שאת) **Word** appears is Gn 4:7; 44:1; 49:3, Lev 13:2; 13:10, 13:28, 13:43; Dt 1:9; Jb 27:1, 29:1; Pr 18:5, 30:21 and Jer 17:27.

Conclusion: It is important to become familiar with the original Paleo-Hebrew meaning of each of these letters used as prefixes before the Aleph/Tav את Character Symbol in order to grasp a possible more profound understanding of what the author was trying to express relative to the Yah-head.

1. **Bet**/Aleph/Tav 𐤀𐤁𐤕/באת Word 10 times: translated *you came*…Bet means *come inside of.*
2. **Hey**/Aleph/Tav 𐤀𐤄𐤕/האת Word 3 times: translated *sign*…Hey means to *reveal.*
3. **Vav**/Aleph/Tav 𐤀𐤅𐤕/ואת Word 2251 times: translated *and*…Vav means to *connect* or *bridge.*
4. **Zayin**/Aleph/Tav 𐤀𐤆𐤕/זאת Word 251 times: translated *this*…Zayin means to *cut.*
5. **Lamed**/Aleph/Tav 𐤀𐤋𐤕/לאת Word 1 time: translated *a sign*…Lamed means *authority.*
6. **Mem**/Aleph/Tav 𐤀𐤌𐤕/מאת Word 135 times: translated *come* or *from*…Mem means to *flow.*
7. **Pey**/Aleph/Tav 𐤀𐤐𐤕/פאת Word 34 times: translated *boundaries*…Pey means to *communicate.*
8. **Tzadi**/Aleph/Tav 𐤀𐤑𐤌/צאת Word 9 times: translated *go forth*…Tzadi/Sadhe means *righteousness.*
9. **Shin**/Aleph/Tav 𐤀𐤔𐤕/שאת Word 14 times: translated *lift up*…Shin means *consuming fire.*

Also, what makes these 9 words unique is their meaning can be expressed without the Aleph Tav.

1. **Bet**/Aleph/Tav 𐤀𐤁𐤕/באת Word *you come*…can be expressed Lamed/Kaph/Hey 𐤋𐤊𐤄/לכה
2. **Hey**/Aleph/Tav 𐤀𐤄𐤕/האת Word *sign*…can be expressed Lamed/Nun/Samekh 𐤋𐤍𐤎/לנס
3. **Vav**/Aleph/Tav 𐤀𐤅𐤕/ואת Word *and*…can be expressed with Vav (𐤅/ו) in front of any word
4. **Zayin**/Aleph/Tav 𐤀𐤆𐤕/זאת *this*…can be written Zayin/Hey 𐤆𐤄/זה over 300 times in Tanakh

5. **Lamed**/Aleph/Tav אלת/לאת *a sign*…can also be expressed Mem/Vav/Pe/Tav מופת/מופת
6. **Mem**/Aleph/Tav אתמ/מאת *come* or *from*…can be expressed Bet/Aleph בא/בא and *from* Mem/Nun מן/מן
7. **Pey**/Aleph/Tav אתפ/פאת *boundaries*…can be expressed Gimel/Bet/Vav/Lamed/Vav/Tav גבולות/גבולות
8. **Tzadi**/Aleph/Tav אתצ/צאת *go forth*…can be Hey/Lamed/Kaph הלך/הלך or Yod/Tzadi/Aleph יצא/יצא
9. **Shin**/Aleph/Tav אתש/שאת *lift up*…can be expressed Resh/Vav/Mem רום/רום

Aleph/Tav with Single Hebrew Letter SUFFIXES

There are also single Hebrew letters used as suffixes with the Aleph/Tav את/את Character Symbol which have just as much profound significance as the Aleph/Tav with single Hebrew letter prefixes. All these words only substantiate that the free standing Aleph/Tav את/את is a mark of the "*divine hand*" of the Yah-head our Elohim.

Let us begin with the first letter of the Aleph-bet, the "*Aleph*" (א/א) as a suffix. The **Aleph/Tav/Aleph** (אתא/אתא) **Word** does not appear in Paleo-Hebrew but does appear in the Hebrew sister language of Aramaic in the book of Ezra twice and speaks very profoundly. The Aramaic **Aleph/Tav/Aleph** (אתא/אתא) **Word** in Ezra is translated "*came*" in verse (5:3) and is speaking about governor Tatnai who "*came*" and was responsible for writing a letter to the king of Babylon who ultimately issued a decree to help the men in Israel to rebuild the walls of Jerusalem and the temple by providing money, supplies, equipment and man-power. The second time the word is used is again translated "*came*" in verse (5:16) speaking of governor Sheshbazzar who "*came*" and laid the foundation for the temple. The Aramaic word "*came*" is normally spelled Bet/Aleph (בא/בא). So, obviously Ezra is implying these men "*came*" by the divine hand of providence for without them the work would have never been completed. This becomes even more insightful when we understand the letter Aleph (א/א) means "*strength*".

Moving along in the Aleph-bet, there are no Aleph/Tav/**Bet** (אתב/אתב) words, no Aleph/Tav/**Gimel** (אתג/אתג) words, and no Aleph/Tav/**Daleth** (אתד/אתד) words. The next single Hebrew letter suffix is the **Aleph/Tav/Hey** (אתה/אתה) **Word**, translated 536 times in the Tanakh as the pronoun "*you*", and 110 times as the pronoun "*her*". The English pronoun "*you*" is used a total of 1372 times in the Tanakh and the English pronoun "*her*" is used a total of 1690 times. What is interesting to notice is how many pronouns have incorporated the Aleph/Tav. I do not believe this to be coincidental but completely logical since man is created in the image of Elohim, and consequently, in the image of the Aleph/Tav. Therefore, it should not surprise us that Moses and the Prophets spelled pronouns incorporating the Aleph/Tav and this relevance should not be underestimated.

An example of the **Aleph/Tav/Hey** (אתה/אתה) **Word** is the first time it is used in Genesis 3:11 *And Elohim said, Who told you that* אתה (*you*) *were naked?* The word implies that this individual (*male/adam*) is a product of the Yah-head/Elohim, את Y'shua, and created in His image. This Hebrew word is also used to describe Elohim dozens of times as in Genesis 3:12. The Hebrew word Aleph/Tav/Kaph/Mem (אתכם/אתכם) is also translated "*you*" 297 times and "*with you*" 48 times. The Hebrew letter Hey means to "*reveal*" or "*behold*".

Moving along in the Aleph-bet, the next Hebrew letter used as a single letter suffix is the **Aleph/Tav/Vav** (אתו/אתו) **Word**. It is translated into the pronoun "*him*" 439 times and "*with him*" 154 times. The pronoun "*him*" appears 4200 times throughout the Tanakh. Again, this becomes even more special when you learn the word "*him*" is commonly spelled Lamed/Vav (לו/לו) in Hebrew over one thousand times in the Tanakh.

The sixth letter **Vav** (ו/ו) in the Aleph-bet primarily means to "*bridge*" or "*connect*" and also is a letter which represents "*man*". A good example of the **Aleph/Tav/Vav** (אתו/אתו) **Word** is the first time it is used in Genesis 1:27 *So created Elohim* את *Adam* (*man*) *in His own image, in the image of Elohim He created* אתו (*him*), *male and female He created* אתם (*them*). This word is also used to describe Elohim dozens of times as in Genesis 15:10 but the deeper meaning of this word, could also be implying, by the use of the Vav, that "*man*" is "*connected*" to his maker, the Yah-head.

Now, here is something even more interesting regarding the **Aleph/Tav/Vav** (אתו/𐤀𐤕𐤅) **Word**. Genesis 2:3 states; *And blessed Elohim* 𐤀𐤕 *Day, the seven and sanctified* 𐤀𐤕𐤅 (*it*). The last word translated as *"it"* in the KJV is the **Aleph/Tav/Vav** (אתו/𐤀𐤕𐤅) **Word**, generally translated as *him* over 400 times in the Tanakh with the same vowel punctuation. The Interlinear Scriptural Analyzer interprets the word as "*him*" in Genesis 2:3. The only logical conclusion of what Moses was trying to say is that Adam, who was created on the 6th day, was actually sanctified and set apart, at this time, as with all creation through covenant on the 7th Day Sabbath. Exodus 31:16 states that the 7th Day Sabbath is actually an everlasting covenant and all those who honor the Sabbath properly will be blessed.

The only logical reason the Aleph/Tav 𐤀𐤕/את Character Symbol is used in these pronouns when describing covenant males or females (*people*) is because mankind was created in the image of the Elohim/Yah-head and consequently, the Aleph/Tav 𐤀𐤕/את Character Symbol can also represent covenant humanity.

Moving along in the Aleph-bet, there are no Aleph/Tav/Zayin (אתז/𐤀𐤕𐤆) words, no Aleph/Tav/Heth (אתח/𐤀𐤕𐤇) words, and no Aleph/Tav/Teth (אתט/𐤀𐤕𐤈) words. The next single Hebrew letter used as a suffix with the Aleph/Tav is the **Aleph/Tav/Yod** (אתי/𐤀𐤕𐤉) **Word**, which appears as the pronoun "*me*" 81 times and as "*with me*" 53 times. The pronoun "*me*" is used a total of 3252 times throughout the Tanakh and is generally spelled Lamed/Yod (לי/𐤋𐤉) over 700 times and Aleph/Vav/Tav/Yod (אותי/𐤀𐤕𐤅𐤉) is also translated "*me*" only 36 times.

The first time the **Aleph/Tav/Yod** (אתי/𐤀𐤕𐤉) **Word** is used is in Genesis 4:14 *You are banning* 𐤀𐤕𐤉 (*me*) *today from the land and your presence and I will be a fugitive wandering the earth; and everyone that finds me will want to kill me*. This word is describing Cain after he murdered his brother Abel. This Hebrew word is also used to describe Elohim hundreds of times as in Genesis 6:13. The Hebrew letter Yod means "*hand*", "*work*", or "*create*". The Hebrew word "*me*" is generally spelled Lamed/Yod (לי/𐤋𐤉) 751 times in the Tanakh.

Moving along in the Aleph-bet, the next single Hebrew letter used as a suffix with the Aleph/Tav is the **Aleph/Tav/Kaph** (אתך/𐤀𐤕𐤊) **Word**, which is again, translated into the pronoun "*you*" 49 times and "*with you*" 80 times throughout the Tanakh in some very interesting places. If you are getting the feeling that there is more to the meanings of these Hebrew words than what the translators can provide in English, join the club! The fact is, more often than not, Hebrew is much deeper than the English language can translate. As mentioned above the Hebrew word Aleph/Tav/Kaph/Mem (אתכם/𐤀𐤕𐤊𐤌) is also translated "*you*" 297 times and "*with you*" 48 times. Also Aleph/Tav/Kaph (אתך/𐤀𐤕𐤊) is translated "*you"* 49 times, "*with you"* 80 times, and Aleph/Vav/Tav/Kaph (אותך/𐤀𐤕𐤅𐤊) is translated "*you"* 29 times "*with you"* 12 times. Also Hey/Aleph/Tav/Hey (האתה/𐤄𐤀𐤕𐤄) is translated "*you"* 10 times and Aleph/Tav/Hey (אתה/𐤀𐤕𐤄) is translated "*you"* 536 times.

For example, the first time we see **Aleph/Tav/Kaph** (אתך/𐤀𐤕𐤊) **Word** used it is translated "*with you*" twice in the same verse. In the same verse we see the **Aleph/Tav/Hey** (אתה/𐤀𐤕𐤄) **Word** also translated "*you*" in Genesis 6:18 *But I will establish* 𐤀𐤕 *My covenant* 𐤉𐤕𐤊 (*with you*); 𐤀𐤕𐤂𐤅 (*and you will enter*) *into the Ark,* 𐤄𐤀𐤕 (*you*) *and your sons and your wife and your son's wives* 𐤉𐤕𐤊 (*with you*). Seeing how predominate the Aleph/Tav is both as a free standing "*mark*" and also when it is incorporated into Hebrew words is not only magnificent to behold but you begin to realize the depth that is incorporated into the various meanings of words in the Hebrew language when associated with the Aleph Tav. When we understand that the Hebrew letter Kaph means "*open hand*" it seems to indicate a further willingness by Elohim to establish the covenant. That is the beauty of the Hebrew language that is missed in the English translation.

Moving along in the Aleph-bet, there is no Aleph/Tav/**Lamed** (אתל/𐤀𐤕𐤋) word. The next single Hebrew letter used as a suffix with the Aleph/Tav is the **Aleph/Tav/Mem** (אתם/𐤀𐤕𐤌) **Word**, which is translated into English as "*them*" 282 times, and again as "*you*" 213 times, and into "*with them*" 39 times in some very interesting places.

Another Hebrew word translated "*them*" is the Aleph/Vav/Tav/Mem (𐤀𐤅𐤕𐤌/אותם) 173 times and this same Hebrew word is also translated "*with them*" 12 times throughout the Tanakh.

One of the first times we see the **Aleph/Tav/Mem** (𐤀𐤕𐤌/אתם) **Word** used is in regard to Adam and Eve in Genesis 1:22 *And Elohim blessed* 𐤀𐤕𐤌 (*them*) saying, Be fruitful and multiply…27 *Male and female He created* 𐤀𐤕𐤌 (*them*). Hebrew is the language of the Yah-head, which is believed to have spoken all creation into existence and consequently, it is a set apart and sacred language to Elohim. Therefore, because the Aleph/Tav represents the entire Aleph-bet (22 letters) and all creation, it is only logical to assume this is the reason the Aleph/Tav is incorporated into pronouns, even more so, when describing covenant children.

Notice at the end of the verse in Genesis 1:27 the **Aleph/Tav/Mem** (𐤀𐤕𐤌/אתם) **Word** is translated as *"them"* to describe both male and female together. The Hebrew letter Mem means, *"flowing"* as in *"water."* Could Moses have used this letter in association with the Aleph/Tav symbol to describe how we are created in the Yah-head's image, from the flow of the Water of Life as Father breathes His Ruach (*spirit*) of life into every soul?

Moving along in the Aleph-bet, the next single Hebrew letter used with the Aleph/Tav as a suffix is the **Aleph/Tav/Nun** (𐤀𐤕𐤍/אתן) **Word**, which is translated as the phrase "*I will give*" 78 times throughout the Tanakh. There are other ways to spell "*I will give*" in Hebrew. It is interesting to note that this word is used when speaking or inquiring about an *oath* or *promise*, whether it is regarding man or Elohim. Such as in Genesis 26:3 *Live in* 𐤀𐤕𐤆𐤄 (*this*) *land and I will be with you and will bless you;* 𐤀𐤕𐤍 (*I will give*) *to you and to your seed* 𐤀𐤕 *all these countries and I will perform* 𐤀𐤕 *the oath which I swore to Abraham your father.*

The Hebrew letter "*nun*" means to give or impart "*life*". Do you see how beautiful this word is in regard to the Aleph/Tav being associated with the letter "*nun*" in regard to making or giving an oath or promise which is actually creating a covenant. What better way to express this than to incorporate the Aleph/Tav who is the giver of all life! And by the way, every time the Aleph/Tav is incorporated into the word *curse* or *oath* is when 𐤄𐤅𐤄 Father is declaring it…usually "*oath*" is spelled Aleph/Lamed/Hey (𐤄𐤋𐤄/אלה) 370 times and "*curse*" is spelled a variety of ways as (𐤀𐤓𐤅𐤓/ארור) 32 times, (𐤄𐤋𐤋𐤈/קללה) 7 times, (𐤄𐤋𐤋/לאלה) 4 times, (𐤄𐤒𐤁𐤈/קבה) 3 times, (𐤇𐤓𐤌𐤉/חרמי) 2 times, (𐤇𐤓𐤌/חרם) 2 times and (𐤀𐤀𐤓/אאר) 1 time…just think of what we are missing in the English translation…amazing!

Moving along in the Aleph-bet, there are no Aleph/Tav/**Samekh** (𐤀𐤕𐤎/אתס) words, no Aleph/Tav/**Ayin** (𐤀𐤕𐤏/אתע) words, and no Aleph/Tav/**Pe** (𐤀𐤕𐤐/אתף) words. The next single Hebrew letter used as a suffix is the **Aleph/Tav/Tzadi** or **Sadhe** (𐤀𐤕𐤑/אתץ) **Word**, which is only used ONE time and is translated as "*I will break down*" as in a vow made by Gideon to the men of Peniel in Judges 8:9 *And he spoke also to the men of Penuel, saying, When I come again in well-being,* 𐤀𐤕𐤑 (*I will break down*) 𐤀𐤕 *this tower.* It is not surprising to see a Aleph/Tav incorporated into a vow or promise made by either man or Elohim.

The Hebrew letter Tzadi or Sadhe was shaped like a fish-hook in Paleo-Hebrew and meant to "*hunt*" or "*capture*" and just knowing the original meaning gives us more depth to what Gideon was saying and what he vowed to do to the men of Peniel. It is further interesting to note that my Hebrew translator says "*I will break down*" is actually spelled (𐤀𐤍𐤉 𐤉𐤄𐤉𐤄 𐤋𐤔𐤅𐤁𐤅𐤓/אני יהיה לשבור) in Hebrew…that is not surprising either.

Moving along in the Aleph-bet, there are no Aleph/Tav/**Qoph** (𐤀𐤕𐤒/אתק) words, and the next single Hebrew letter we see as a suffix is the **Aleph/Tav/Resh** (𐤀𐤕𐤓/אתר) **Word**, which is only used TWICE with this 3 letter Hebrew spelling in Aramaic and is translated "*place*". Where it is used is amazing! The English word "*place*" in Hebrew is actually spelled Mem/Qoph/Vav/Mem (𐤌𐤒𐤅𐤌/מקום) in Hebrew and is used 84 times throughout the Tanakh. You will again see just how special the Aleph/Tav/Resh (𐤀𐤕𐤓/אתר) word is when you see what "*place*" it is describing.

Apparently the English word "*place*" was the best the translators could do, but this hardly describes the relevance and importance that can only be seen in Hebrew!

Let me first set the stage by explaining that the Hebrew letter "*resh*" (ר/𐤓) in Paleo-Hebrew can mean "*head*" or "*face*" and we see this word used in the opening sentence of a decree made by King Cyrus of Babylon in Ezra 6:3 *In the first year of Cyrus the king, Cyrus the king made a decree: Concerning the House of Eloah at Jerusalem, let the house be rebuilt, in the* (אתר/𐤀𐤕𐤓) (*PLACE*) *where they OFFER SACRIFICES and let the foundations there be strongly laid.* Even in Aramaic we see a beautiful word picture in the **Aleph/Tav/Resh** (אתר/𐤀𐤕𐤓) **Word** describing the only PLACE on the planet designated for animal sacrifices where Elohim has turned His face towards and placed His name…the most sacred and set apart piece of real estate on earth, the TEMPLE Mount!

The second place the **Aleph/Tav/Resh** (אתר/𐤀𐤕𐤓) **Word** is used is in Daniel as he is giving the interpretation to the king's dream and the final destruction of the ten nations when the Messiah returns, represented in the ten toes made of clay and iron in Daniel 2:35 *Then was the iron, the clay, the brass, the silver and the gold, broken in pieces together and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no* (אתר/𐤀𐤕𐤓) (*PLACE*) *was found for them: and the stone that defeated the image became a great mountain and filled the whole earth.* What this word confirms to us is the fact that all these nations were predestined by Elohim to come into fruition and rule; and only when the Messiah returns will this "*place*" on earth be revoked for ever more!

Moving along in the Aleph-bet, there is no Aleph/Tav/Shin (אתש/𐤀𐤕𐤔), and the next and final letter in the Aleph-bet is the **Aleph/Tav/Tav** (אתת/𐤀𐤕𐤕) **Word**, which is only used ONE time and is translated in English as "*signs*" in Nehemiah 9:10 *And show* 𐤀𐤕𐤕 (*signs*) *and wonders upon Pharaoh and on all his servants and on all the people of his land.* This is a strange translation and again, possibly the best the translators could do at the time; but the Hebrew letter Tav (ת/𐤕) means "*covenant*" or "*mark*" and also, since it is the final letter it also means "*judgment*". Could Nehemiah have been more accurately implying that the plagues upon Egypt were extraordinary judgments by Elohim? Again we see a beautiful word picture by incorporating the Aleph/Tav with the final letter "*Tav*". If Nehemiah had wanted to spell the word "*sign*" in Hebrew, it is actually spelled 17 times as Aleph/Vav/Tav (אות/𐤀𐤅𐤕) or even Hey/Aleph/Tav (האת/𐤄𐤀𐤕) 3 times.

It is also interesting to note all the 3 letter Hebrew words that use a single Hebrew letter **between** the Aleph and Tav. Keep in mind that although there are only 8 words from the entire 22 letter Aleph-bet that accomplish this, these words form only a base to build other Hebrew words from by adding Hebrew letters both before these words and at the end, as well as multiple letters between the Aleph/Tav.

1. **Aleph**/Bet/**Tav** אבת/𐤀𐤁𐤕 translated pronoun *fathers* 2 times in Exo 12:3/20:5
2. **Aleph**/Vav/**Tav** אות/𐤀𐤅𐤕 translated *sign* 22 times
3. **Aleph**/Heth/**Tav** אחת/𐤀𐤇𐤕 translated *one*, *first*, or *once* 175 times
4. **Aleph**/Mem/**Tav** אמת/𐤀𐤌𐤕 translated as *truth* 47 times and *faithfulness* 7 times
5. **Aleph**/Nun/**Tav** אנת/𐤀𐤍𐤕 translated pronoun *you* 10 times
6. **Aleph**/Resh/**Tav** ארת/𐤀𐤓𐤕 translated *herbs* 1 time 2 Kings 4:39
7. **Aleph**/Shin/**Tav** אשת/𐤀𐤔𐤕 translated *woman* or *wife* 98 times
8. **Aleph/Tav/Tav** אתת/𐤀𐤕𐤕 translated *sign* 1 time Neh 9:10

What makes these 8 words unique is their meaning can be expressed also without using the Aleph/Tav. Again, the only exception is the pronoun you, which must always contain the Aleph/Tav and for good reason.

1. **Aleph**/Bet/**Tav** אבת/𐤀𐤁𐤕 *fathers*…can be expressed *father of* Aleph/Bet אב
2. **Aleph**/Vav/**Tav** אות/𐤀𐤅𐤕 *sign*…is expressed Lamed/Nun/Samekh לנס or Mem/Vav/Pe/Tav מופת
3. **Aleph**/Heth/**Tav** אחת/𐤀𐤇𐤕 *one*, *first*, or *once*…can be expressed Aleph/Heth/Daleth אחד *echad*
4. **Aleph**/Mem/**Tav** אמת/𐤀𐤌𐤕 *truth* or *faithfulness*…is expressed Aleph/Mem/Vav/Nun/Hey אמונה

5. **Aleph**/Nun/**Tav** אנת/𐤀𐤍𐤕 *you*…can be expressed *to you* Lamed/Kaph לך
6. **Aleph**/Resh/**Tav** ארת/𐤀𐤓𐤕 *herbs*…can be written Ayin/Shin/Bet עשב
7. **Aleph**/Shin/**Tav** אשת/𐤀𐤔𐤕 *woman* or *wife*…can be expressed Aleph/Shin/Hey אשה
8. **Aleph**/**Tav**/**Tav** אתת/𐤀𐤕𐤕 *sign*…can be Lamed/Nun/Samekh לנס or Mem/Vav/Pe/Tav מופת

Conclusion: Truly the Aleph/Tav is used to create words that are the backbone to pronouns and phrases in the Tanakh when speaking of either man or Elohim. Again, it is important to become familiar with the original Paleo-Hebrew meaning of each letter used as **suffixes** at the end of the Aleph/Tav את/𐤀𐤕 Character Symbol in order to grasp a possible more profound understanding of what the author was trying to express.

1. Aleph/Tav/**Aleph** אתא/𐤀𐤕𐤀 Word 2 times: *came*…Aleph means *strength or first.*
2. Aleph/Tav/**Hey** אתה/𐤀𐤕𐤄 Word 661 times: *you* or *her*…Hey means to *reveal.*
3. Aleph/Tav/**Vav** אתו/𐤀𐤕𐤅 Word 595 times: *him*…Vav means to *connect* or *bridge.*
4. Aleph/Tav/**Yod** אתי/𐤀𐤕𐤉 Word 147 times: *me, with me* or *you*…Yod means *hand, create* or *make.*
5. Aleph/Tav/**Kaph** אתך/𐤀𐤕𐤊 Word 129 times: *you* or *with you*…Kaph means *open hand* or *filter.*
6. Aleph/Tav/**Mem** אתם/𐤀𐤕𐤌 Word 535 times: *them, with them* or *you*…Mem means to *flow* or *birth.*
7. Aleph/Tav/**Nun** אתן/𐤀𐤕𐤍 Word 81 times: *I will give*…Nun means to *impart life.*
8. Aleph/Tav/**Tzadi** אתץ/𐤀𐤕𐤑 Word 1 time: *I will break down*…Tzadi/Sadhe means *hunt* or *capture.*
9. Aleph/Tav/**Resh** אתר/𐤀𐤕𐤓 Word 2 times: *place*…Resh means *head* or *face* or *exalted man.*
10. Aleph/Tav/**Tav** אתת/𐤀𐤕𐤕 Word 1 time: *signs*...Tav means *sign, mark, covenant* or *judgment.*

Also, what makes these 10 words unique is their meaning can be expressed without using the Aleph/Tav. The only exception is the pronoun you. It must always contain the Aleph/Tav and apparently for good reason.

1. Aleph/Tav/**Aleph** אתא/𐤀𐤕𐤀 Word *came*…can be expressed Bet/Aleph בא/𐤁𐤀
2. Aleph/Tav/**Hey** אתה/𐤀𐤕𐤄 Word *you/her*…expressed *to you* Lamed/Kaph לך/𐤋𐤊 and *her* Lamed/Hey לה/𐤋𐤄
3. Aleph/Tav/**Vav** אתו/𐤀𐤕𐤅 Word *him*…is spelled Lamed/Vav לו/𐤋𐤅 over 1000 times in Tanakh
4. Aleph/Tav/**Yod** אתי/𐤀𐤕𐤉 Word *me*…is spelled Lamed/Yod לי/𐤋𐤉 over 700 times in Tanakh
5. Aleph/Tav/**Kaph** אתך/𐤀𐤕𐤊 Word…*with you* Ayin/Mem/Kaph/Mem עמכם/𐤏𐤌𐤊𐤌
6. Aleph/Tav/**Mem** אתם/𐤀𐤕𐤌 Word *them*…can be expressed Hey/Mem הם/𐤄𐤌
7. Aleph/Tav/**Nun** אתן/𐤀𐤕𐤍 Word *I give*…is expressed Nun/Tav/Tav/Yod נתתי/𐤍𐤕𐤕𐤉 over 100 times
8. Aleph/Tav/**Tzadi** אתץ/𐤀𐤕𐤑 Word *I will break down*…can be expressed Aleph/Mem/Heth/Hey אמחה/𐤀𐤌𐤇𐤄
9. Aleph/Tav/**Resh** אתר/𐤀𐤕𐤓 Word *place*…can be expressed Mem/Qoph/Vav/Mem מקום/𐤌𐤒𐤅𐤌
10. Aleph/Tav/**Tav** אתת/𐤀𐤕𐤕 Word *signs*…Lamed/Nun/Samekh לנס/𐤋𐤍𐤎 or Mem/Vav/Pe/Tav מופת/𐤌𐤅𐤐𐤕

The words with single Hebrew letter prefixes and suffixes (*above*) represent a substantial base to pronouns and phrases but are an extreme minority, for there are thousands of words that incorporate the Aleph/Tav with 2 or more additional letters that gives a whole new meaning to the phrase on this cover, "*the Aleph/Tav is the HOLY GRAIL of the Scriptures*". The reason words like these are important is because they reveal the divine protocol of the Yah-head and His relationship with man, for man is also divine, as is all creation. Just as the Tetragram can symbolize both Father and Son, the Aleph/Tav את/𐤀𐤕 Character Symbol can symbolize both man and the Yah-head and all that is created, and its usage in the Hebrew text proves this. The Aleph/Tav is representative of both Elohim and man and for this reason is incorporated into Hebrew words and phrases because they are either pronouns or descriptive adjectives or adverbs. Revealing these words is the whole reason I put MATIS together. This short list below represent a small example of additional Hebrew words incorporating the Aleph/Tav and that are revealed throughout the Tanakh. There are thousands more, waiting to be discovered!

Aleph/Shin/**Tav** אשת/𐤀𐤔𐤕 Word: translated as *woman* or *wife* 98 times
Aleph/Shin/**Tav**/Vav אשתו/𐤀𐤔𐤕𐤅 Word: translated *his wife* 66 times
Aleph/Shin/**Tav**/Kaph אשתך/𐤀𐤔𐤕𐤊 Word: translated *your wife* 12 times
Aleph/Nun/**Tav** אנת/𐤀𐤍𐤕 Aramaic Word: translated pronoun *you* 10 times in Daniel
Aleph/**Tav**/Kaph אתך/𐤀𐤕𐤊 word: translated pronoun *you* 49, *with you* 80 times

The Messianic Aleph Tav Interlinear Scriptures

Aleph/**Tav**/Hey את֣ה/**אתה** Word: translated pronoun *you* 536, pronoun *her* 110, *with her* 12 times
Hey/**Aleph**/**Tav**/Hey האת֣ה/**האתה** Word: translated pronoun *you* 10 times
Aleph/**Tav**/Kaph/Mem אתכ֣ם/**אתכם** Word: translated pronoun *you* 297 times and *with you* 48 times
Aleph/Vav/**Tav**/Kaph אות֣ך/**אותך** Word: translated pronoun *you* 29 times *with you* 12 times
Mem/Tzadi/**Aleph**/**Tav** מצא֣ת/**מצאת** Word: translated *you found* 8 times
Aleph/Mem/Resh/**Tav** אמר֣ת/**אמרת** Word: translated *you said* or *you say* 36 times
Bet/**Aleph**/**Tav**/Mem באת֣ם/**באתם** Word: translated *you come* or *you came* 9 times
Shin/Nun/**Aleph**/**Tav**/Mem שנאת֣ם/**שנאתם** Word: translated *you hate* 3 times
Aleph/Hey/Bet/**Tav** אהב֣ת/**אהבת** Word: translated *you love* or *love of* 12 times
Aleph/Hey/Bet/**Tav**/Yod/Kaph אהבת֣יך/**אהבתיך** Word: translated *I love you* 3 times
Aleph/Hey/Bet/**Tav**/Yod אהבת֣י/**אהבתי** Word: translated *I love* 18 times
Vav/**Aleph**/**Tav**/Hey ואת֣ה/**ואתה** Word: translated *and you* 199 times
Vav/**Aleph**/**Tav**/Mem ואת֣ם/**ואתם** Word: translated *and you* 70 times
Aleph/Heth/Zayin/**Tav**/Kaph/Mem אחזת֣כם/**אחזתכם** Word: translated *your possession* 4 times
Mem/**Aleph**/Heth/Zayin/**Tav**/Vav מאחזת֣ו/**מאחזתו** Word: translated *his possession* 3 times
Aleph/Bet/**Tav** אב֣ת/**אבת** Word: translated pronoun *fathers* 2 times in Exodus
Aleph/Bet/Vav/**Tav**/Mem אבות֣ם/**אבותם** Word: translated *fathers of them* or *their fathers* 42 times
Aleph/Bet/Vav/**Tav**/Yod/Kaph/Mem אבות֣יכם/**אבותיכם** Word: translated *your fathers* 32 times
Aleph/Bet/**Tav**/Mem אבת֣ם/**אבתם** Word: translated *fathers of* or *their fathers* 44 times
Heth/Teth/**Aleph**/**Tav** חטא֣ת/**חטאת** Word: translated *sin* or *you sinned, etc* 58 times
Heth/Teth/**Aleph**/**Tav**/Yod חטא֣תי/**חטאתי** Word: translated *I sinned* or *my sin* 36 times
Heth/Teth/**Aleph**/**Tav**/Yod/Kaph חטא֣תיך/**חטאתיך** Word: translated *your sins* 4 times
Heth/Teth/**Aleph**/**Tav**/Vav חטא֣תו/**חטאתו** Word: translated *his sin* 21 times
Aleph/Vav/**Tav**/Yod אות֣י/**אותי** Word: translated *me* 34 times and *with me* 2 times
Aleph/**Tav**/Yod א֣תי/**אתי** Word: translated pronoun *me* 81, *with me* 53, and pronoun *you* 5 times
Yod/Resh/**Aleph**/**Tav**/Yod יר֣אתי/**יראתי** Word: translated *I feared* or *fear of me* 5 times
Yod/Resh/**Aleph**/**Tav**/Vav יר֣אתו/**יראתו** Word: translated *His fear* 1 time Ex 20:20
Aleph/Yod/Lamed/**Tav** א֣לית/**אלית** Word: translated *you cursed* 1 time Jud 17:2
Aleph/Lamed/**Tav**/Yod אל֣תי/**אלתי** Word: translated *my oath* 1 time Ezekiel 17:19
Aleph/**Tav**/Vav א֣תו/**אתו** Word: translated pronoun *him* 439, *with him* 154 times
Mem/**Aleph**/**Tav**/Vav מא֣תו/**מאתו** Word: translated *from him* or *for him* 13 times
Aleph/**Tav**/Mem א֣תם/**אתם** Word: translated pronoun *them* 282, pronoun *you* 213, *with them* 39 times
Aleph/Vav/**Tav**/Mem אות֣ם/**אותם** Word: translated pronoun *them* 173, *with them* 12, *them*selves 3 times
Aleph/**Tav**/Nun/Vav א֣תנו/**אתנו** Word: translated pronoun *us* 29 times and *with us* 28 times
Aleph/Heth/Vav/**Tav** אח֣ות/**אחות** Word: translated *sister* 19 times
Aleph/Heth/Vav/**Tav**/Kaph אח֣ותך/**אחותך** Word: translated *your sister* 10 times
Mem/Tzadi/**Aleph**/**Tav**/Yod מצא֣תי/**מצאתי** Word: translated *I found* 39 times
Nun/Shin/**Aleph**/**Tav**/Yod נשא֣תי/**נשאתי** Word: translated *I accepted* (*agree*) or *I lifted* (*bear*) 19 times
Aleph/Mem/Resh/**Tav**/Yod אמר֣תי/**אמרתי** Word: translated *I say* or *I said* 82 times
Resh/**Aleph**/Yod/**Tav**/Yod ר֣איתי/**ראיתי** Word: translated *I see* or *I saw* 88 times
Resh/**Aleph**/Yod/**Tav**/Mem ר֣אית֣ם/**ראיתם** Word: translated *you see* or *you saw* 13 times
Aleph/Mem/Vav/**Tav** אמ֣ות/**אמות** Word: translated *I die* or *I shall die* 13 times and *cubits* 88 times
Shin/Nun/**Aleph**/**Tav**/Yod שנא֣תי/**שנאתי** Word: translated *I hate* or *I hated* 14 times
Vav/**Aleph**/Kaph/Lamed/**Tav**/Yod אכל֣תי/**אכלתי** Word: translated *I ate* 11 times
Tzadi/Bet/**Aleph**/Vav/**Tav** צבא֣ות/**צבאות** Word: translated *host* 286 times, as in the Host of יהוה
Aleph/Daleth/Mem/**Tav** אדמ֣ת/**אדמת** Word: translated *land of* 26 times

The Reverse Aleph Tav

One of the most significant Hebrew words is the reverse Aleph/Tav, the **Tav/Aleph** (תא/את). Significant, because it actually confirms that the Aleph/Tav is not only a symbol for the divine but that it is also a symbol for *infinity*. That is, if the Aleph/Tav is a *signature mark* for the Yah-head, then it is only logical to assume it must also include that which is *infinite* and "*divine*" by definition. To test this theory, it is only logical to assume that if you

reverse the Aleph/Tav, the meaning should become the opposite of infinite, that is, *finite* and *small* and something that can be *measured* and yet somehow, is still *divine* in nature. All four (4) of these points is exactly what happens when you reverse the Aleph Tav, you get the "*Ta*" (𐤕𐤀/תא), translated as "*little chamber*" or "*little room*"; but not just any *room*. This is a *little room* on the temple mount! The most holy piece of land on earth, inside the temple. Consequently, the *little room* is *finite* (able to be *measured*), *small*, and also *divine* (*sacred*) in nature to 𐤉𐤄𐤅𐤄.

The Hebrew word "*Ta*" (𐤕𐤀/תא) is used only once and although you cannot see it in this volume one of the Torah you will be able to see it in volume two of the Writings. In 1 Kings 14:28, which the story-line and verse are repeated in 2 Chron 12:11, which reads, *And it was so, that, as often as the king went into the House of* 𐤉𐤄𐤅𐤄, *the guard bare them and brought them back into the guard* 𐤀𐤕 (*little chamber*). The word "*Ta*" is actually used another 11 more times with other Hebrew letters as prefixes and suffixes, concerning a prophecy (*see Ezekiel chapter 40*) describing the dimensions of the little rooms for the third temple, which is to be built at a future point in history. What makes this even more extraordinary is the fact that the word "*room*" or "chamber" is actually spelled in Hebrew several different ways in the Tanakh, but the most common is Heth/Daleth/Resh (𐤇𐤃𐤓/חדר).

Moses Relationship with 𐤉𐤄𐤅𐤄/יהוה Father, through 𐤀𐤕/את Y'shua

We will start connecting the dots with Moses, a simple man of great faith who dealt with 𐤉𐤄𐤅𐤄 Father, through 𐤀𐤕 Y'shua, face to face. We know from two witnesses when Moses was speaking with 𐤉𐤄𐤅𐤄 Father face to face he was actually communicating through 𐤀𐤕 Y'shua. Exodus 32:11 states; *And sought Moses* 𐤀𐤕 *face of* יהוה *his Elohim*. The second witness that confirms Moses could not have been speaking face to face with 𐤉𐤄𐤅𐤄 Father is Y'shua Himself, who states in John 6:46 *No one has seen the Father except the one who is from Elohim; only he has seen the Father*. Moses undoubtedly understood the Yah-head far better than we do today for Y'shua also states Moses knew Him in John 5:46 *For had ye believed Moses, ye would have believed Me: for HE WROTE OF ME!* (*Y'shua*). If Moses wrote of Y'shua then he knew Y'shua intimately face to face. The Torah would not exist without the faithfulness of Moses and his intimate relationship with the workings of the Yah-head. Moses wrote as directed by the Yah-head, and wrote the anointed WORD of ELOHIM (*G-ds*), with its purpose to reveal the Yah-head. Without the proper placement of the Aleph/Tav 𐤀𐤕 Symbols, representing 𐤀𐤕 Y'shua, in an English rendition, the entire Tanakh is incomplete; for it reveals how the Yah-head has worked with man since creation and even for all eternity.

Everything in the Torah points to 𐤉𐤄𐤅𐤄 Father working with and through 𐤀𐤕 Y'shua ha-Mashiach (*Yah-head*), unchanging in their purpose and functioning together as ONE since creation to create. When the anointed living Word became flesh incarnate in the birth of Y'shua on earth, nothing changed in the Yah-head's relationship. Y'shua continued to point to the Father and give Him credit for all the words which He spoke, and works He performed (John 14:10). Y'shua was virtually a walking, talking, Torah scroll, as John 1:14 states; *the Word became flesh and tabernacled with us*. Why would we expect Y'shua to act any differently than His written Word (*Torah*) had expressed Him, when He came in the flesh?

Quite frankly, without the Aleph/Tav symbol being properly placed in Bible text we cannot completely distinguish how the Yah-head performs. Make no mistake, the Aleph/Tav symbol of 𐤀𐤕 Y'shua ha-Mashiach in the Tanakh reveals not only His presence, but the working of His authority and protocol in association with 𐤉𐤄𐤅𐤄 Father as ONE, a direct reflection of 𐤉𐤄𐤅𐤄 Father accomplishing His will both with and through 𐤀𐤕 Y'shua for the redemption of man throughout the entire Tanakh. We see this relationship exposed when Y'shua prayed in the garden in Matt 26:39-42 *O MY FATHER, if it be possible, let this cup pass from Me: nevertheless NOT AS I WILL, but AS THOU WILT.*

Moses understood the Yah-head perfectly because of his intimate relationship with both 𐤉𐤄𐤅𐤄 Father and 𐤀𐤈 Y'shua, whom he viewed as ONE. Y'shua revealed to His disciple John that He was the Aleph/Tav symbol used throughout the Tanakh and that it is His MARK, or His FINGER PRINT, which shows His DIVINE PRESENCE. He further revealed to the disciples this mark is placed in scripture to make known His workings of the Yah-head in the form of the living, written Word (*Torah*). Moses knew 𐤉𐤄𐤅𐤄 Father as Elohim (*plural for G-ds*) and saw Him manifest Himself through Y'shua in many different forms, from the burning bush to having dinner with Him on Mt Sinai with the seventy elders, to speaking to Him from within the glory cloud. If Moses had been completely satisfied, he would not have asked to see His 𐤀𐤈 GLORY (Ex 33:18), which he saw from the cleft in the rock, His backside. The entire Tanakh is a reflection of the workings of our Heavenly 𐤉𐤄𐤅𐤄 Father in conjunction WITH and THROUGH 𐤀𐤈 Y'shua the Son, the Yah-head/Elohim…the TWO working together as ONE by ONE SPIRIT (Eph 4:4).

Manifestations of 𐤀𐤈/את Y'shua the Messiah

When asking a well-known rabbi in Israel, (known for his web site *"Ask the Rabbi"*) what he thought the Aleph/Tav symbol meant, he stated, *"In fact the sages do deduce laws from the places where the aleph-tav appears. The rule is that it is meant to include something above and beyond the limited definition of the word. Rabbi S.R. Hirsch explains that it is related to the word 'Os' or sign, i.e. the thing stands for something more than itself."*

There have been other very famous Jewish rabbis down through history that also believed the Aleph/Tav was a symbol of the divine, like rabbi Nahum of Gimzo and his pupil, rabbi **Akiva** that lived during the first century that did extensive research on the Aleph/Tav and believed strongly that it was not a word, but a "*mark*" and was a sign of, or an invitation to, "*amplification*". According to the Talmud wherever there is room for amplification there is an invitation to see the sign of a divine intention for some other secret or unwritten meaning. Rabbi Nahum attempted to explain every occurrence of Aleph/Tav in the Torah and Akiva built on his work, suggesting that every occurrence is meant to indicate the presence of the Divine Hand. Rabbi Simeon, Akiva's pupil, refrained from expanding or expounding on the Aleph/Tav in the command to have awe for Elohim. Yet Akiva suggests that amplification is indeed possible, since the Aleph/Tav directly defines Elohim. Akiva's idea is that the Aleph/Tav is the secret sign of Elohim, the silent cipher or secret code that embraces all the other words of the Torah and indeed of all creation. Born in 50 AD and martyred in 135 AD these words coming from rabbi Akiva are not to be taken lightly for Akiva is one of the greatest figures in Jewish history whose influence and stature is a source of inspiration throughout all of the ages. The saying goes, "Whatever one says about Rabbi Akiva, one can never say enough". The Talmud (**Menachos** 29a) compares him favorably to Moses, which is the ultimate compliment in the Jewish lexicon. He is the national hero of the Jewish people for all time.

I must say, I totally agree with all these rabbis! Surprisingly, the Aleph/Tav character symbol is found in the first five books of Moses (*Torah*) 2,622 times. That is over 1/3 of the total number found in the complete Tanakh, not including the **Vav/Aleph/Tav** 𐤅𐤀𐤈/ואת **Symbol** which is used another 828 times in the Torah, for a grand total of 3450 times that both the Aleph/Tav symbols are written in just the Torah! This is significant and shows the value Moses placed on both the Aleph/Tav symbol and the **Vav/Aleph/Tav** 𐤅𐤀𐤈/ואת **Symbol**. There are whole chapters in the Torah in which Moses only placed one or two Aleph/Tav 𐤀𐤈/את symbols. This proves the positioning of the symbols are based completely on "*subject matter*".

The Aleph/Tav symbol does not take away from 𐤉𐤄𐤅𐤄/יהוה Father and His supremacy but enhances His characteristics and increases our understanding of their divine protocol. The placement of the Aleph/Tav further explains the mystery of Who was represented in the manifestations of both the smoking cauldron and the fiery torch that passed over the sacrifices when Abraham was making covenant with the Yah-head (Gen 15:17). It further explains the pillar of smoke by day and the pillar of fire by night that protected the Israelites in the

wilderness. These could only have been manifestations of 𐤉𐤄𐤅𐤄/יהוה Father as a consuming fire and 𐤀𐤕/את Y'shua as the cloud (Ex 33:10; Neh 9:19), the Yah-head/Elohim.

In addition to the obvious, there are hundreds of messianic prophetic scriptures in the Tanakh fulfilled by Y'shua the Messiah in the Brit Chadashah (*New Covenant*). Now we can look to over 9000 Aleph/Tav symbol in the Tanakh that further reveal to us how 𐤉𐤄𐤅𐤄 Father works WITH and THROUGH 𐤀𐤕/את Y'shua as ONE, by ONE SPIRIT, to provide redemption for man (Eph 2:18 *For through Him we both have access by ONE SPIRIT unto the Father*).

These are just a few manifestations in the Tanakh that exemplify Y'shua as Messiah:

1). He is visible in all 7 feast days (*Spring and Fall Feast*) as shadow pictures of prophecies He would personally fulfill (Lev 23).
2). He is visible in the creation symbolism of the Water of Sanctification (*Purification*) process with the sacrifice of the Red Heifer (Num 19).
3). He is visible in the ritual of cleansing the Leper (Lev 14).
4). He is visible in the creation and design of the Tabernacle and the furnishings inside, which represent all together the workings of the Yah-head.
5). Through Him, 𐤉𐤄𐤅𐤄 Father created the world.
6). Through Him, 𐤉𐤄𐤅𐤄 Father made all the covenants with the 12 tribes.
7). Through Him, 𐤉𐤄𐤅𐤄 Father's righteous and Sacred Laws (*Torah*) were given to the 12 tribes.
8). Through Him, atonement was made for us, first as a type and foreshadow through the sanctified blood of animals and finally through His personal blood on Calvary.
9). Through the meaning of the names of Adam through Noah (*chart Gen 5*) His entire Gospel story is told.
10). Through the meaning of the names of Jacob's children in the order of their birth (*chart Gen 35*) His entire Gospel story is told.
11). Through the original meaning of the 22 Paleo-Hebrew letters, (*in the order in which they are given, from the Aleph to the Tav*), the entire Gospel Story is encapsulated revealing all His characteristics, (*from the beginning to the end and everything in between*), showing the workings of 𐤉𐤄𐤅𐤄 Father, through 𐤀𐤔 Y'shua Messiah and how He will redeem man.
12). Through 𐤉𐤄𐤅𐤄 (*Father's Memorial Name*) the Gospel story is revealed. The **Yod** is Father's hand which brings the 12 tribes (*assembly/congregation*) out of slavery. The **Hey** is Y'shua coming in the flesh as the Lamb of Elohim to provide His 𐤀𐤔 blood as redemption (Ex 12:13). The **Vav** is Father's hand pouring out His Spirit to bind His covenant Children with the Yah-head and with each other, to guide us in truth. The last **Hey** is to be fulfilled when Y'shua returns at the resurrection to save and collect His elect to reign with Him during the millennial Kingdom and forever.

This is the reason why everywhere the Aleph/Tav symbol is placed in scripture it reveals the workings of 𐤉𐤄𐤅𐤄 Father both with and through 𐤀𐤔 Y'shua the Son (*Yah-head*), expressing the strength of the covenants, and working together as ONE in ONE SPIRIT (Eph 2:18).

The Gospel Story of Y'shua Contained within the Aleph-bet's Original Meaning of the Hebrew Letters:

1. **Aleph** (𐤀/א): He will manifest His STRENGTH for us
2. **Bet** (𐤁/ב): He will come in a BODY - DWELLING - WOMAN (*bride*)
3. **Gimmel** (𐤂/ג): He will ASCEND – DESCEND for us
4. **Dalet** (𐤃/ד): He will be the DOOR - ACCESS - provide PATHWAY for us to Father
5. **Hey** (𐤄/ה): He will REVEAL - LIGHT truth - we will BEHOLD Him
6. **Vav** (𐤅/ו): He will SECURE - by becoming a MAN - He will be NAIL - He will be the BRIDGE
7. **Zayin** (𐤆/ז): He will be CUTOFF - He is a WEAPON for us
8. **Chet** (𐤇/ח): He will be a FENCE - PROTECT us - ENCLOSE us to Himself
9. **Teth** (𐤈/ט): He will SET APART - SEAL us - MARK us to Himself
10. **Yod** (𐤉/י): His HAND will ESTABLISH us - CONFORM us to His IMAGE

11. **Kaf** (כ/ך): He will COVER us - by His HAND - SEPARATE us to Himself
12. **Lamed** (ל/ל): His AUTHORITY will ENFORCE - SHEPHERD us - PROTECT us
13. **Mem** (מ/ם): He will BRING FORTH - WASH us and CLEANSE us - REFRESH us
14. **Nun** (נ/ן): He will IMPART His LIFE to us
15. **Samech** (ס/ס): He will ANOINT us - RULE over us - SUPPORT us - PROVIDE for us
16. **Ayin-Ghayin** (ע/ע): He will SEE and WEIGH - MEASURE - JUDGE all His creation
17. **Pey-Fey** (פ/ף): He will INTERCEDE - COMMUNICATE - SPEAK to us
18. **Tzadi** (צ/ץ): He will HOOK - HUNT - CAPTURE us - make us RIGHTEOUS (*Holy of Holies*)
19. **Quf-Qof** (ק/ק): He is BACKSIDE of Elohim - He will RISE UP - COVER us with His CLOUD
20. **Resh** (ר/ר): He is HEAD - EXALTED - FACE of Elohim
21. **Seen-Shin** (ש/ש): He is and does CONSUME us - REFINE us - FIRE
22. **Tav** (ת/ת): He is the SIGN - He will SECURE - SEAL - COVENANTS - bring JUDGMENTS

The Aleph/Tav symbol appears in every book of the Tanakh when the primary subject matter is most often to identify Covenant Peoples, Persons, Places, Things or Titles pertaining to covenant relationship and control by 𐤀𐤁𐤀 Father both WITH and THROUGH 𐤀𐤕 Y'shua (*Yah-head/Elohim*) concerning all of His creation. There are Aleph/Tav symbol in regard to 𐤀𐤁𐤀 Father's Judgments, Blood Atonement and Covenants which imply both 𐤀𐤁𐤀 and 𐤀𐤕 working together as ONE. Yet there are also dozens of chapters throughout the Tanakh where there are NO Aleph/Tav symbol because the subject matter apparently does not merit their placement.

Personally, I feel there is much to be gained from understanding the patterns whereby the Aleph/Tav 𐤀𐤕/את symbols are placed in Hebrew text. There is much that remains a mystery and I am forever reminded of what Paul says in 1 Cor 8:2: "*if anyone thinks that he knows anything, he knows nothing yet as he ought to know!*"

The Mechanics Involved

There has been a need for this kind of English rendition which is easily understood but is also accurate in which the Aleph/Tav symbol are in the exact location as placed originally in Hebrew. This interlinear version of the Torah started with the Public Domain version of the 1987 King James Bible and has been modified throughout. Most of all the old English has been removed in the interlinear English translation but remains in place with the page readings at the bottom of each page to help with reading the interlinear. Many of the original translated English words in the interlinear have been changed to reflect a more accurate meaning of the original Hebrew. Words such as Lord or God have been replaced with a more accurate Hebrew translation. What is interesting to note is that the Hebrew is written in the order that it appears on the ancient scrolls but in MATIS are running in the opposite direction with the English from left to right for easier reading and study. The result is a completely unique rendition of the scriptures that helps beginners in Hebrew read.

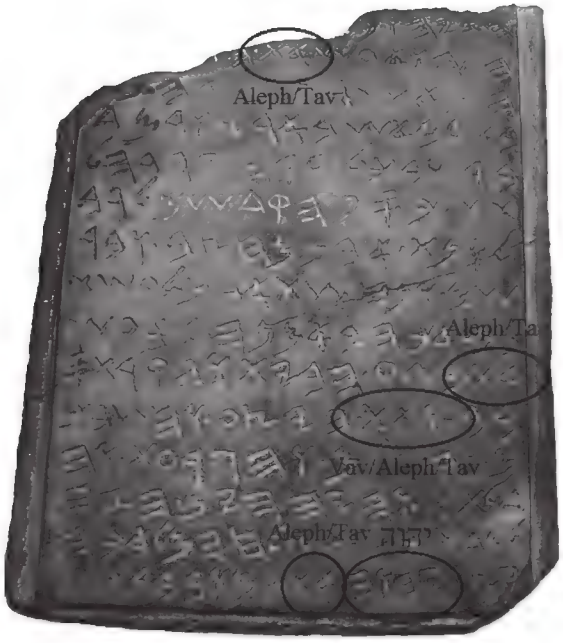
There are a total of 7,339 Aleph/Tav symbols and an additional 2,251 Vav/Aleph/Tav ואת symbols used in the entire Tanakh, which bring the grand total to 9,590. Rarely are any Aleph/Tav symbols translated into English, except as an occasional erroneous preposition. However all of the Vav/Aleph/Tav ואת symbols are translated as various conjunctions, but it is doubtful that neither prepositions or articles or conjunctions existed, as we know them today, in the original primitive pictorial language of Paleo-Hebrew or it successor Babylonian-Hebrew. If we want the truth of any matter we must strive to return to its origin, as it was first presented and established. TRUTH has no agenda and it does not change. This is the principle behind the *Law of First Mention* or *Law of First Beginnings*.

Paleo-Hebrew Vs Babylonian-Hebrew

Today, all we have showing us that the Paleo-Hebrew used freestanding Aleph/Tav symbol thousands of years ago, is the language which has survived because it was carved on a hard surface such as stone. One such example is the **Jehoash Stone** (*pictured on the following page*), which is 12 x 24 x 3 inches (30 x 61 x 8 cm) in size,

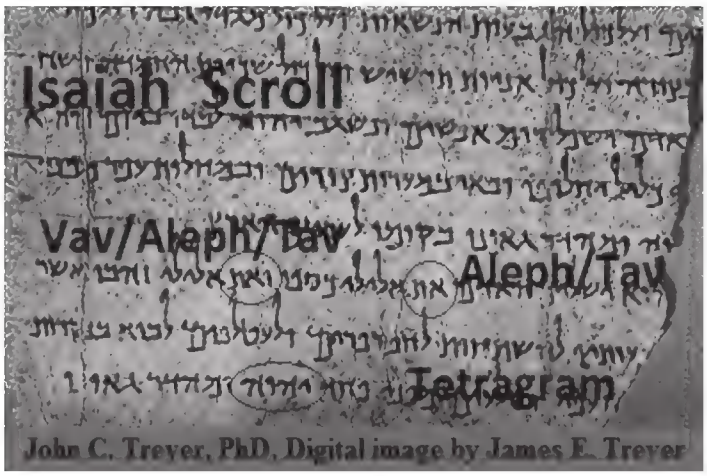
supposedly found on an archeological dig near the temple mount in Jerusalem in 2001. Carbon-14 dating by Israel's Geological Institute, under Shimon Ilani, has authenticated the inscription as being at least 2,300 years old and helps to authenticate the timing of the inscription describing repairs to Solomon's Temple as ordered by Solomon's descendant, King Joash (*Jehoash*) of Judah in the 9th century B.C. This is also in line with the Biblical text of 2-Kings 12:1-6 and 11-17. (*Jehoash Stone picture used by permission of Getty Images*)

The **Jehoash Stone** tablet written in Paleo-Hebrew describes how the King instructed the priests to *"take holy money"* to buy quarry stones and timber and copper and labor to carry out the duty with faith. The last three lines end with this promise, *"May this day become a witness that the work will prosper, may* 𐤀𐤋𐤄𐤉𐤌 𐤀𐤕 *ordain His people with a blessing."*



Starting from the top, line 2 actually has a Paleo-Hebrew Aleph/Tav between the words *"collect"* 𐤀𐤎 *"silver",* corresponding with the fact many times when the Tanakh speaks of temple money we see an את before silver or gold. Also in the beginning of line 10 on the stone, a Paleo-Hebrew Aleph/Tav is before the words *"breaches to the temple walls",* which corresponds with 2 Kings 12:5. Throughout the Tanakh we see Aleph/Tavs in front of the word temple and also when speaking of the temple walls or furnishings. Line 11 has a Vav/Aleph/Tav 𐤀𐤖𐤕 Symbol in front of the Paleo-Hebrew word *"storied structure"* in regard to the multi levels.

Vowels were not added to Babylonian-Hebrew letters until sometime between the 8th and 10th Century A.D. by the Masoretes. Even the Dead Sea Scrolls (*pictured below*), which were written approximately 2000 years ago primarily in Babylonian-Hebrew have NO vowel points associated with the Hebrew letters.



Some of these scrolls can be viewed on line at http://dss.collections.imj.org.il where you will clearly see both the Aleph/Tav symbol and the Vav/Aleph/Tav 𐤅𐤀𐤕 Symbols, as well as 𐤉𐤄𐤅𐤄 Tetragram on the scrolls. For thousands of years there has always been only one Hebrew language but it has two different scripts. The exact date is unknown, but it is believed that around 597 B.C. the Scribes began translating all the Paleo-Hebrew scrolls into Babylonian-Hebrew and the language was replaced gradually over time. Credit is given to Ezra the scribe, whom refined the letters while in exile in Babylon…thus, is the origin for its name, Babylonian-Hebrew. Unfortunately there are no Paleo-Hebrew scrolls in existence today. It is believed that all the old scrolls disintegrated before Y'shua the Messiah was born.

Why this Study Bible was Written

The purpose of the **Messianic Aleph/Tav Interlinear Scriptures** (MATIS) is to provide for the first time a true interlinear rendition of the Tanakh as a **Study Bible** and reveal both Paleo Hebrew and Babylonian Block Hebrew together. MATIS will reveal exactly not only where the free standing Aleph/Tav symbols are placed but also thousands of words that incorporate the Aleph/Tav in the Hebrew text.

We need simply to understand that the protocol of the Yah-head was not something first established when Y'shua came in the flesh, but was established from the foundation of the earth and has worked the same for all eternity…for He does not change (Mal 3:6). Consequently, regardless of what works are performed by the Yah-head with creation, whether it is the making of His covenants, blessings, atonement or judgments…the protocol, like His eternal Torah, does not change. It is the precise placement of the Aleph/Tav symbol which both exposes and confirms this. The 𐤉𐤄𐤅𐤄/יהוה Father works both WITH and THROUGH 𐤀𐤕/את Y'shua as ONE.

Y'shua gave us clues to this protocol when He stated in John 6:44 *No one can come to Me unless the Father who sent Me draws him*…46 *No one has seen the Father except the one who is from God; only he has seen the Father*, and also in John 14:6 *No one comes to the Father except through Me*. These verses from John reveal that Father is in total control of all creation and that He works both with and through Y'shua as one, to whom He has given all authority (Matt 28:18) over all creation.

There is not a jot or tittle without purposeful meaning and significance in the Torah and throughout the Tanakh. The rendition with the Aleph/Tav symbol was the only Bible the Children of Israel had for thousands of years, originally in Paleo-Hebrew. Without the placement of the Aleph/Tav symbol in English our translation of the Tanakh has been incomplete for hundreds of years. This is just how significant the Aleph/Tav symbol truly is to our having proper theology and proper understanding of the eternal workings of the Yah-head. Seeing the unchanging eternal working of the Yah-head properly will allow covenant believers a more accurate understanding concerning the protocol of the Yah-head and how eternal covenants have been established to renew fallen man with the Yah-head as ONE. This begins to provide the answer to the question, *"How does the Yah-head work"?*

To summarize, from the beginning nothing has changed about how the Yah-head divinely functions with mankind and creation. The Yah-head is the same, yesterday, today and forever (Heb 13:8), HE CHANGES NOT (Mal 3:6). Our Heavenly 𐤉𐤄𐤅𐤄/יהוה Father has been working in combination WITH and THROUGH 𐤀𐤕/את Y'shua as ONE by ONE SPIRIT (Eph 2:18) from the beginning through covenants. This is what the precise placement of the Aleph/Tav symbol will clearly establish, and is one of the main purposes for putting together this rendition in English. This is of monumental importance in beginning to understand our relationship with the Yah-head. We can only grow together from here as more and more covenant believers begin to read the complete Tanakh and draw insight from the placement of these Aleph/Tav 𐤀𐤕/את Symbols.

MATIS

Over the last fifteen to twenty years, there have been an abundance of books written by many authors on the significance and relevance believed to be contained in the comparison of the Aleph/Tav symbol with Y'shua the Messiah. Many believers are familiar with this symbol as representing Y'shua Messiah, but the simple truth of this matter cannot be completely analyzed until believers have the opportunity to read the Tanakh for themselves and see where this symbol is actually placed. Only then can we begin to understand its significance, for I believe our understanding of the Aleph/Tav symbol has only just begun. I further believe that all of the Apostles understood completely the use of the Aleph/Tav symbol throughout the Tanakh as John declared and passed that knowledge down to covenant apostolic believers in the assemblies they founded throughout Asia and the world. Much of their wisdom and insight has been lost over time due to persecution but is being revived in our day by Father's spirit.

The Conclusion of the Matter

The entire Tanakh is predicated around the Aleph/Tav, and this "*character symbol*" expresses different meanings depending where it is used in scripture. Firstly, it is a "*sign*" or "*mark*" emphasizing "*STRENGTH of COVENANT*". Secondly, because ALL the COVENANTS were made by Father through Y'shua, (*who is the mediator of all things, between Father and man*), the Aleph/Tav must also incorporate Y'shua, because of His divinity. This was what the Apostle John was expressing in both his gospel and in Revelation…declaring the protocol of the Yah-head/Elohim. Thirdly, because we are created in HIS image (*sons of Adam*), we are also incorporated into the meaning and use of Aleph/Tav. Proof of this is why we see pronouns, and other significant Hebrew words concerning mankind and creation, spelled incorporating the Aleph/Tav. So, ultimately, the Aleph/Tav incorporates all creation and is the foundation of the Tanakh, both in print (*Torah*) and in all reality. This is what the rabbis down through history refer to as AMPLIFICATION on the study of a particular subject.

Bottom line...if John is correct that the Aleph/Tav is Y'shua and that all creation was created "*through*" Him, as confirmed by Paul in Col 1:16, as well as the placement of 21 Aleph/Tavs throughout the 6 days of the creation week...then it is only logical to presume that if everything was created through Y'shua, then everything else has to go through His authority as well, for no man comes to the Father but by Y'shua...so Y'shua is the mediator of ALL THINGS, from creation, to blessings, judgments, covenants, temple services, atonement, worship, commandments, etc., and the placement of the Aleph/Tav throughout the Tanakh confirms this. That is what is so significant about the Aleph/Tav.

For hundreds of years Hebrew has been moving further away from the purity and simplicity of its origin as in the days of Moses and has been becoming more of a hybrid and common language, even incorporating various Yiddish dialects. Today there are hundreds of grammar rules which convolute the spoken language of Hebrew and make it more difficult than ever for beginners trying to learn the language. As a result the ancient spiritual meaning and significance of even the Aleph/Tav has become common and reduced to simply a direct object pointer in grammar with no spiritual significance whatsoever in today's Modern Hebrew. It is my prayer that MATIS will bring a more balanced mind-set into the ancient Hebrew language, to those who have a desire to understand what Moses and our ancestors were truly trying to convey in their writings and the monumental significance of the Aleph/Tav. For whatever one says about the Aleph and the Tav, one can never say enough!

Most sincerely, I am…

A voice crying in the wildness…**Prepare Ye the way for the Aleph and the Tav** אתּ/את,

William H. Sanford

GENESIS	**1:1**	בראשית 7225	ברא 1254	אלהים 430	את 853	השמים 8064	ואת	הארץ 776:	**1:2**	והארץ 776		היתה 1961									
		barashiyt	bara'	'alohiym;	'at	hashamayim	ua'at	ha'aretz.		uaha'aretz,		haytah									
		In *the* beginning	**created**	**Elohim**		**the heaven**	***and***	**the earth**		**And the earth**		**was**									
תהו 8414	ובהו 922	וחשך 2822	על 5921	פני 6440	תהום 8415	ורוח 7307		אלהים 430	מרחפת 7363		על 5921	פני 6440									
tohu	uabohu,	uachoshek	'al	paney	tahoum;	uaruach		'alohiym,	marachepet		'al	paney									
without form	**and void**	**and darkness**	**upon**	**the face of**	**the deep**	**And the Spirit**		**of Elohim**	**moved**		**over**	**the face**									
המים 4325:	**1:3**	ויאמר 559	אלהים 430	יהי 1961	אור 216	ויהי 1961		**1:4**	אור 216:	וירא 7200	אלהים 430	את 853	האור 216	כי 3588							
hamayim.		uaya'mer	'alohiym	yahiy	'aur	uayahiy			'aur	uayar'a	'alohiym	'at	ha'our	kiy							
of the waters		**And said**	**Elohim**	**Let there be**	**light**	**and there was**			**light.**	**And saw**	**Elohim**		**the light**	**that**							
טוב 2896	ויבדל 914	אלהים 430	בין 996	האור 216	ובין 996	החשך 2822:		**1:5**	ויקרא 7121	אלהים 430	לאור 216	יום 3117									
toub;	uayabdel	'alohiym,	beyn	ha'aur	uabeyn	hachoshek.			uayiqra'	'alohiym	la'aur	youm,									
***it was* good**	**and divided**	**Elohim**	**from**	**the light**	**and from**	**the darkness**			**And called**	**Elohim**	**the light**	**Day**									
ולחשך 2882	קרא 7121	לילה 3915	ויהי 1961	ערב 6153	ויהי 1961	בקר 1242	יום 3117	אחד 259:		**1:6**	ויאמר 559										
ualachoshek	qara'	layalah;	uayahiy	'areb	uayahiy	boqer	youm	'achad.			uaya'mer										
and the darkness	**he called**	**Night**	**and there was**	**evening**	**and there was**	**morning**	**day**	**one**			**And said**										
אלהים 430	יהי 1961	רקיע 7549	בתוך 8432	המים 4325	ויהי 1961	מבדיל 914	בין 996	מים 4325	למים 4325:		**1:7**										
'alohiym,	yahiy	raqiya'	batouk	hamayim;	uiy'hiy	mabdiyl,	beyn	mayim	lamayim.												
Elohim	**Let there be**	**a firmament**	**in the midst of**	**the waters**	**and let it**	**divide**	**from**	***the* waters**	***the* waters**												
ויעש 6213	אלהים 430	את 853	הרקיע 7549	ויבדל 914	בין 996	המים 4325	אשר 834	מתחת 8478	לרקיע 7549	ובין 996											
uaya'as	'alohiym	'at	haraqya'	uayabdel,	beyn	hamayim	'asher	mitachat	laraqiya',	uabeyn											
And made	**Elohim**		**the firmament**	**and divided**	**among**	**the waters**	**which**	***were* under**	***the* firmament**	**from**											
המים 4325	אשר 834	מעל 5921	לרקיע 7549	ויהי 1961	כן 3651:	**1:8**	ויקרא 7121	אלהים 430	לרקיע 7549	שמים 8064											
hamayim,	'asher	me'al	laraqiya';	uayahiy	ken.		uayiqra'	'alohiym	laraqiya'	shamayim;											
the waters	**which**	***were* above**	***the* firmament**	**and it was**	**so**		**And called**	**Elohim**	***the* firmament**	**Heaven**											
ויהי 1961	ערב 6153	ויהי 1961	בקר 1242	יום 3117	שני 8145:	**1:9**	ויאמר 559	אלהים 430	יקוו 6960												
uayahiy	'areb	uayahiy	boqer	youm	sheniy.		uaya'mer	'alohiym,	yiqauu												
and there was	***the* evening**	**and there was**	**morning**	**day**	**second**		**And said**	**Elohim**	**Let be gathered together**												
המים 4325	מתחת 8478	השמים 8064	אל 413	מקום 4725	אחד 259	ותראה 7200		היבשה 3004	ויהי 1961	כן 3651:	**1:10**	ויקרא 7121									
hamayim	mitachat	hashamayim	'al	maqoum	'achad,	uatera'ah		hayabashah;	uayahiy	ken.		uayiqra'									
the waters	**under**	**the heaven**	**unto**	**place**	**one**	**and let appear**		**the dry *land***	**and it was**	**so**		**And called**									
אלהים 430	ליבשה 3004	ארץ 776	ולמקוה 4723			המים 4325	קרא 7121	ימים 3220	וירא 7200	אלהים 430	כי 3588										
'alohiym	hayabashah	'aretz,	ualmiqueh			hamayim	qara'	yamiym;	uayar'a	'alohiym	kiy										
Elohim	**the dry *land***	**Earth**	**and the gathering together**			**the waters**	**called he**	**Seas**	**and saw**	**Elohim**	**that *it was***										
טוב 2896:	**1:11**	ויאמר 559	אלהים 430	תדשא 1876	הארץ 776	דשא 1877	עשב 6212	מזריע 2232	זרע 2233	עץ 6086	פרי 6529	עשה 6213									
toub.		uaya'mer	'alohiym,	tadsha	ha'aretz	desha	'ashb	mazriya'	zera',	'atz	pariy	'asheh									
good		**And said**	**Elohim**	**Let bring forth**	**the earth**	**grass**	**the herb yielding**		**seed**	**tree**	***and the* fruit**	**yielding**									

Gen 1:1 In the beginning G-d created the heaven and the earth. 2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of G-d moved upon the face of the waters. 3 And G-d said, Let there be light: and there was light. 4 And G-d saw the light, that it was good: and G-d divided the light from the darkness. 5 And G-d called the light Day, and the darkness he called Night. And the evening and the morning were the first day. 6 And G-d said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. 7 And G-d made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. 8 And G-d called the firmament Heaven. And the evening and the morning were the second day. 9 And G-d said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. 10 And G-d called the dry land Earth; and the gathering together of the waters called he Seas: and G-d saw that it was good. 11 And G-d said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding…

Genesis 1:11-1:21

פרי 6529	למינו 4327	אשר 834	זרעו 2233	בו 871a	על 5921	הארץ 776	ויהי 1961	כן 3651:	**1:12** ותוצא 3318	הארץ 776	דשא 1877	עשב 6212	מזריע 2232	זרע 2233	למינהו 4327	עץ 6086	עשה 6213	פרי 6529	אשר 834	זרעו 2233	בו 871a
pariy	lamiynou,	'asher	zar'au	bou	'al	ha'aretz;	uayahiy	ken.	uatoutza	ha'aretz	desha	'ashb	mazriya'	zera'	lamiynehu,	ua'aetz	'aseh	pariy	'asher	zar'au	bou
fruit	**after his kind**	**whose**	**seed**	***is* in itself**	**upon**	**the earth**	**and it was**	**so**	**And brought forth**	**the earth**	**grass**	***and* herb**	**yielding**	**seed**	**after his kind**	**and the tree**	**yielding**	**fruit**	**whose**	**seed**	***was* in itself**

למינהו 4327	וירא 7200	אלהים 430	כי 3588	טוב 2896:	**1:13** ויהי 1961	ערב 6153	ויהי 1961	בקר 1242	יום 3117	**1:14** שלישי 7992:	ויאמר 559	אלהים 430	יהי 1961	מארת 3974	ברקיע 7549	השמים 8064	להבדיל 914	בין 996	היום 3117
lamiynehu;	uayar'a	'alohiym	kiy	toub.	uayahiy	'areb	uayahiy	boqer	youm	shaliyshiy.	uaya'mer	'alohiym,	yahiy	ma'arot	birqiya'	hashamayim,	lahabdiyl	beyn	hayoum
after his kind	**and saw**	**Elohim**	**that *it was***	**good**	**And there was**	***the* evening**	**and there was**	***the* morning**	**day**	***the* third**	**And said**	**Elohim**	**Let there be**	**lights**	**in the firmament of**	**the heaven**	**to divide**	**from**	**the day**

ובין 996	הלילה 3915	והיו 1961	לאתת 226	ולמועדים 4150	ולימים 3117	ושנים 8141:	**1:15** והיו 1961	למאורת 2974	שני 8145	המאורת 3974	הגדלים 1419	את 853	המאור 3974	הגדל 1419	לממשלת 4475	היום 3117	את 853	המאור 3974	הקטן 6996
uabeyn	halaylah;	uahayu	la'atot	ualmou'adiym,	ualyamiym	uashaniym.	uahayu	lim'ourot	shaney	ham'arot	hagadoliym;	'at	hama'aur	hagadol	lamemshelet	hayoum,	ua'at	hama'aur	haqaton
and from	**the night**	**and let them be**	**for signs**	**and for seasons**	**and for days**	**and years**	**And them be for**	**lights**	**two**	**lights**	**great**		**light**	**the greater**	**to rule**	**the day**	***and***	**light**	**the lesser**

למשלת 4475	הלילה 3915	**1:16** ויעש 6213	אלהים 430	את 853	שני 8145	המאורת 3974	הגדלים 1419	את 853	המאור 3974	הגדל 1419	לממשלת 4475	היום 3117	ואת 853	המאור 3974	הקטן 6996	ואת 853	הכוכבים 3556:	**1:17** ויתן 5414	אתם 853
lamemshelet	halaylah,	uaya'as	'alohiym,	'at	shaney	ham'arot	hagadoliym;	'at	hama'aur	hagadol	lamemshelet	hayoum,	ua'at	hama'aur	haqaton	ua'at	hakoukabiym.	uayiten	'atam
to rule	**the night**	**And made**	**Elohim**		**two**	**lights**	**great**		**light**	**the greater**	**to rule**	**the day**	***and***	**light**	**the lesser**	***and***	***he made* the stars**	**And set**	**them**

אלהים 430	ברקיע 7549	השמים 8064	להאיר 215	על 5921	הארץ 776:	**1:18** ולמשל 4910	ביום 3117	ובלילה 3915	ולהבדיל 914	בין 996	האור 216	ובין 996	החשך 2822	וירא 7200	אלהים 430	כי 3588	טוב 2896:	**1:19** ויהי 1961	ערב 6153
'alohiym	birqiya'	hashamayim;	laha'ayr	'al	ha'aretz.	ualimshol	bayoum	uabalayalah,	ualhabdiyl,	beyn	ha'aur	uabeyn	hachoshek;	uayar'a	'alohiym	kiy	toub.	uayahiy	'areb
Elohim	**in the firmament of**	**the heaven**	**to give light**	**upon**	**the earth**	**And to rule**	**over the day**	**and over the night**	**and to divide**	**among**	**the light**	**from**	**the darkness**	**and saw**	**Elohim**	***that it was***	**good**	**And there was**	***the* evening**

ויהי 1961	בקר 1242	יום 3117	**1:20** רביעי 7243:	ויאמר 559	אלהים 430	ישרצו 8317	המים 4325	שרץ 8318	נפש 5315	חיה 2416	ועוף 5775	יעופף 5774	על 5921	פני 6440	רקיע 7507	השמים 8064:	**1:21** ויברא 1254	אלהים 430	את 853
uayahiy	boqer	youm	rabiy'ay.	uaya'mer	'alohiym,	yishratzu	hamayim,	sheretz	nepesh	chayah;	ua'oup	yaou'pep	'al	paney	raqiya'	hashamayim.	uayibra	'alohiym,	'at
and there was	***the* morning**	**day**	***the* fourth**	**And said**	**Elohim**	**Let bring forth abundantly**	**the waters**	***the* moving**	**creature *that has***	**life**	**and fowl**	***that* may fly**	**above**	**the earth**	**in**	**open**	**firmament of**	**the heaven**	**And created**	**Elohim**

התנינם 8577	הגדלים 1419	את 853	כל 3605	נפש 5315	החיה 2416	הרמשת 7431	אשר 834	שרצו 8317	למינהם 4327	ואת 853	כל 3605	עוף 5775	כנפו 3671	למינהו 4327	וירא 7200	אלהים 430	כי 3588	טוב 2896:	
hataniynim	hagadoliym;	ua'at	kal	nepesh	hachayah	haremeset	'asher	shrtzu	lamiynehm	ua'at	kal	ouf	kanpou	lamiynehu;	uayar'a	'alohiym	kiy	toub.	
the whales	**great**	***and***	**every**	**creature**	**living**	**that moveth**	**which**	**they brought forth abundantly**	**after their kind**	***and***	**every**	**fowl**	**of wing**	**after his kind**	**and saw**	**Elohim**	***that it was***	**good**	

Gen 1:11 fruit after his kind, whose seed is in itself, upon the earth: and it was so. 12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and G-d saw that it was good. 13 And the evening and the morning were the third day. 14 And G-d said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: 15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. 16 And G-d made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. 17 And G-d set them in the firmament of the heaven to give light upon the earth, 18 And to rule over the day and over the night, and to divide the light from the darkness: and G-d saw that it was good. 19 And the evening and the morning were the fourth day. 20 And G-d said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

כל 3605	נפש 5315	החיה 2416	הרמשת 7430	אשר 834	שרצו 8317				המים 4325	למינהם 4327	את 853	כל 3605	עוף 5775	
kal	nepesh	hachayah	haromeset	'asher	shartzu				hamayim	lamiynehem,	ua'at	kal	aup	
every	**creature**	**living**	**that moves**	**which**	**brought forth abundantly**				**the waters**	**after their kind**	***and***	**every**	**fowl**	
כנף 3671	למינהו 4327	ויר֣א 7200	אלהים 430	כי 3588	טוב 2896׃	**1:22**	ויברך 1288		אתם 853	אלהים 430	לאמר 559	פרו 6509		
kanap	lamiynehu,	uayar'a	'alohiym	kiy	toub.		uaybarek		'atam	'alohiym	lea'mor;	paru		
winged	**after his kind**	**and saw**	**Elohim**	**that *it was***	**good**		**And blessed**		**them**	**Elohim**	**saying**	**Be fruitful**		
ורבו 7235	ומלאו 4390	את 853	המים 4325	בימים 3220	והעוף 5775	ירב 7235	בארֽץ׃ 776	**1:23**	ויהי 1961		ערב 6153			
uarbu,	umil'au	'at	hamayim	bayamiym,	uaha'aup	yireb	ba'aretz.		uayahiy		'areb			
and multiply	**and fill**		**the waters**	**in the seas**	**and fowl**	**let multiply**	**in the earth**		**And there was**		***the*** **evening**			
ויהי 1961	בקר 1242	יום 3117	חמישי 2549׃	**1:24**	ויאמר 559	אלהים 430	תוצא 3318		הארץ 776	נפש 5315	חיה 2416			
uayahiy	boqer	youm	chamiyshiy.		uaya'mer	'alohiym,	toutzea		ha'aretz	nepesh	chayah			
and there was	***the*** **morning**	**day**	**the fifth**		**And said**	**Elohim**	**Let bring forth**		**the earth**	**creature**	***the*** **living**			
למינה 4327	בהמה 929	ורמש 7431			וחיתו 2416	ארץ 776	למינה 4327		ויהי 1961	כן 3651׃	**1:25**	ויעש 6213		
lamiynah,	bahemah	uaremes			uachaytu	'aretz	lamiynah;		uayahiy	ken.		uaya'as		
after his kind	**cattle**	**and creeping thing**			**and beast of**	**the earth**	**after his kind**		**and it was**	**so**		**And made**		
אלהים 430	את 853	חית 2416	הארץ 776		למינה 4327	את 853	הבהמה 929		למינה 4327		את 853	כל 3605		
'alohiym	'at	chayat	ha'aretz		lamiynah,	ua'at	habehemah		lamiynah,		ua'at	kal		
Elohim		**the beast of**	**the earth**		**after his kind**	***and***	**and cattle**		**after their kind**		***and***	**everything**		
רמש 7431	האדמה 127	למינהו 4327	ויר֣א 7200	אלהים 430	כי 3588	טוב 2896׃	**1:26**	ויאמר 559	אלהים 430	נעשה 6213				
remes	ha'adamah	lamiynehu;	uayar'a	'alohiym	kiy	toub.		uaya'mer	'alohiym,	na'aseh				
that creeps upon	**the earth**	**after his kind**	**and saw**	**Elohim**	**that *it was***	**good**		**And said**	**Elohim**	**Let us make**				
אדם 120	בצלמנו 6754	כדמותנו 1823	וירדו 7287				בדגת 1710	הים 3220	ובעוף 5775					
'adam	batzalmenu	kidmutenu;	uayirdu				bidgat	hayam	ube'aup					
man	**in our image**	**after our likeness**	**and let them have dominion**				**over the fish of**	**the sea**	**and over the fowl of**					
השמים 8064	ובבהמה 929	ובכל 3605	הארץ 776	ובכל 3605	הרמש 7431	הרמש 7431	על 5921	הארץ 776׃	**1:27**					
hashamayim,	uababahemah	uabkal	ha'aretz,	uabkal	haremes	haromes	'al	ha'aretz.						
the air	**and over the cattle**	**and over all**	**the earth**	**and over every**	**creeping thing**	**that creeps**	**upon**	**the earth**						
ויברא 1254	אלהים 430	את 853	האדם 120	בצלמו 6754	בצלם 6754	אלהים 430	ברא 1254	אתו 853	זכר 2145	ונקבה 5347				
uayibra	'alohiym	'at	ha'adam	batzalmou,	batzelem	'alohiym	bara'	'atou;	zakar	uanqebah				
So created	**Elohim**		**man**	**in His *own* image**	**in the image of**	**Elohim**	**created He**	**him**	**male**	**and female**				
ברא 1254	אתם 853׃	**1:28**	ויברך 1288	אתם 853	אלהים 430	ויאמר 559	להם 3807a	אלהים 430	פרו 6509	ורבו 7235				
bara'	'atam.		uaybarek	'atam	'alohiym	uaya'mer	lahem	'alohiym,	paru	uarbu				
created He	**them**		**And blessed**	**them**	**Elohim**	**and said**	**unto them**	**Elohim,**	**Be fruitful**	**and multiply**				
ומלאו 4390	את 853	הארץ 776	וכבשה 3533	ורדו 7287		בדגת 1710	הים 3220	ובעוף 5775						
umil'au	'at	ha'aretz	uakibshuha;	uardu		bidgat	hayam	ube'aup						
and replenish		**the earth**	**and subdue it**	**and have dominion**		**over the fish of**	**the sea**	**and over the fowl of**						

Gen 1:21 And G-d created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and G-d saw that it was good. 22 And G-d blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. 23 And the evening and the morning were the fifth day. 24 And G-d said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. 25 And G-d made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and G-d saw that it was good. 26 And G-d said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So G-d created man in his own image, in the image of G-d created he him; male and female created he them. 28 And G-d blessed them, and G-d said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

						1:29					
השמים 8064	ובכל 3605	חיה 2416	הרמשת 7430	על 5921	הארץ 776:		ויאמר 559	אלהים 430	הנה 2009	נתתי 5414	
hashamayim,	uabkal	chayah	haromeset	'al	ha'aretz.		uaya'mer	'alohiym,	hineh	natatiy	
the air	**and over every**	**living thing**	**that moves**	**upon**	**the earth**		**And said**	**Elohim**	**Behold**	**I have given**	

לכם 3807a	את 853	כל 3605	עשב 6212	זרע 2233	זרע 2233	אשר 834	על 5921	פני 6440	כל 3605	הארץ 776	את 853	כל 3605	העץ 6086	
lakem	'at	kal	'ashb	zorea'	zera',	'asher	'al	paney	kal	ha'aretz,	ua'at	kal	ha'atz	
to you		**every**	**herb**	**bearing**	**seed**	**which**	***is* upon**	**the face of**	**all**	**all the earth**	***and***	**every**	**tree**	

								1:30					
אשר 834	בו 871a	פרי 6529	עץ 6086	זרע 2233	זרע 2233	לכם 3807a	יהיה 1961	לאכלה 402:		ולכל 3605	חית 2416	הארץ 776	
'asher	bou	pary	'atz	zorea'	zara';	lakem	yihayeh	la'akalah		ualkal	chayat	ha'aretz	
which	**in him**	***is* the fruit**	**a tree**	**yielding**	**seed**	**to you**	**it shall be**	**for meat**		**And to every**	**beast of**	**the earth**	

ולכל 3605	עוף 5775	השמים 8064	ולכל 3605		רומש 7430	על 5921	הארץ 776	אשר 834	בו 871a	נפש 5315	חיה 2416		
ualkal	aup	hashamayim	ualkal		roumes	'al	ha'aretz,	'asher	bou	nepesh	chayah,		
and to every	**fowl of**	**the air**	**and to every thing**		**that creeps**	**upon**	**the earth**	**which**	**wherein**	***there is*** **life**	**I have given**		

							1:31						
את 853	כל 3605	ירק 3418	עשב 6212	לאכלה: 402	ויהי 1961	כן 3651:		וירא 7200	אלהים 430	את 853	כל 3605	אשר 834	עשה 6213
'at	kal	yereq	'ashb	la'akalah	uayahiy	ken.		uayar'a	'alohiym	'at	kal	'asher	'asah,
	every	**green**	**herb**	**for meat**	**and it was**	**so**		**And saw**	**Elohim**		**every thing that**		**He had made**

והנה 2009	טוב 2896	מאד 3966	ויהי 1961	ערב 6153	ויהי 1961	בקר 1242	יום 3117	הששי 8345:	
uahineh	toub	ma'ad;	uayahiy	'areb	uayahiy	boqer	youm	hashishiy.	
and behold	**good**	***it was* very**	**and there was**	***the* evening**	**and there was**	**morning**	**day**	**the sixth**	

Gen 2:1						**2:2**			
	ויכלו 3615	השמים 8064	והארץ 776	וכל 3605	צבאם 6635:		ויכל 3615	אלהים 430	ביום 3117
	uayakulu	hashamayim	uaha'aretz	ualkal	tzaba'am.		uayakal	'alohiym	bayoum
	Thus were finished	**the heavens**	**and the earth**	**and all**	**the host of them**		**And ended**	**Elohim**	**on the day**

השביעי 7637	מלאכתו 4399	אשר 834	עשה 6213		וישבת 7673	ביום 3117	השביעי 7637	מכל 3605	מלאכתו 4399	אשר 834
hashabiy'ay,	malaktu	'asher	'asah;		uayishbot	bayoum	hashabiy'ay,	mikal	malaktu	'asher
seventh	**His work**	**which**	**He had made**		**and He rested**	**on the day**	**seventh**	**from all all**	**His work**	**which**

	2:3								
עשה 6213:		ויברך 1288	אלהים 430	את 853	יום 3117	השביעי 7637	ויקדש 6942	אתו 853	כי 3588	בו 871a
'asah.		uaybarek	'alohiym	'at	youm	hashabiy'ay,	uayqadesh	'atou;	kiy	bou
He had made		**And blessed**	**Elohim**		**day**	**the seventh**	**and sanctified**	**it**	**because that**	**in it**

							2:4			
שבת 7673	מכל 3605	מלאכתו 4399	אשר 834	ברא 1254	אלהים 430	לעשות 6213:		אלה 428	תולדות 8435	השמים 8064
shabat	mikal	malaktu,	'asher	bara'	'alohiym	la'asout.		'aeleh	touldout	hashamayim
He had rested	**from all**	**His work**	**which**	**created**	**Elohim**	***and* made**		**These**	***are* the generations of**	**the heavens**

										2:5
והארץ 776	בהבראם 1254		ביום 3117	עשות 6213	יהוה 3068	אלהים 430	ארץ 776	ושמים 8064:		וכל 3605
uaha'aretz	bahibara'am;		bayoum,	asout	Yahuah	'alohiym	'aretz	uashamayim.		uakol
and of the earth	**when they were created**		**in the day**	**made *that***	**Yahuah**	**Elohim**	**the earth**	**and the heavens**		**And every**

שיח 7880	השדה 7704	טרם 2962	יהיה 1961	בארץ 776		וכל 3605	עשב 6212	השדה 7704	טרם 2962	יצמח 6779	כי 3588	לא 3808
siyach	hasadeh,	terem	yihayeh	ba'aretz,		uakal	'ashb	hasadeh	terem	yitzmach;	kiy	la'
plant of	**the field**	**before**	**it was**	**in the earth**		**and every**	**herb of**	**the field**	**before**	**it grew**	**for**	**not**

Gen 1:29 And G-d said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. 30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. 31 And G-d saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. **Genesis** 2:1 Thus the heavens and the earth were finished, and all the host of them. 2 And on the seventh day G-d ended his work which he had made; and he rested on the seventh day from all his work which he had made. 3 And G-d blessed the seventh day, and sanctified it: because that in it he had rested from all his work which G-d created and made. 4 These are the generations of the heavens and of the earth when they were created, in the day that YHUH G-d made the earth and the heavens, 5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for YHUH G-d had not caused it to rain upon the earth, and there was not a man to till the ground.

STRONG'S HEBREW DICTIONARY

H1 ('ab/awb) a primitive word; father, in a literal and immediate, or figurative and remote application): - chief, (fore-) father(-less), X patrimony, principal. Compare names in "Abi-".
H2 ('ab/ab) (Aramaic) corresponding to 1: - father. see **H1**
H3 ('eb/abe) from the same as 24; a green plant: - greenness, fruit. see **H24**
H4 ('eb/abe) (Aramaic) corresponding to 3: - fruit. see **H3**
H5 ('Abagtha'/ab-ag-thaw') of foreign origin; Abagtha, a eunuch of Xerxes: - Abagtha.
H6 ('abad/aw-bad') a primitive root; properly, to wander away, i.e. lose oneself; by implication to perish (causative, destroy): - break, destroy(- uction), + not escape, fail, lose, (cause to, make) perish, spend, X and surely, take, be undone, X utterly, be void of, have no way to flee.
H7 ('abad/ab-ad') (Aramaic) corresponding to 6: - destroy, perish. see **H6**
H8 ('obed/o-bade') active of participle of 6; (concrete) wretched or (abstract) destructin: - perish. see **H6**
H9 ('abedah/ab-ay-daw') from 6; concrete, something lost; abstract, destruction, i.e. Hades: - lost. Compare 10. see **H6** see **H10**
H10 ('abaddoh/ab-ad-do') the same as 9, miswritten for 11; a perishing: - destruction. see **H9** see **H11**
H11 ('abaddown/ab-ad-done') intensive from 6; abstract, a perishing; concrete, Hades: - destruction. see **H6**
H12 ('abdan/ab-dawn') from 6; a perishing: - destruction. see **H6**
H13 ('obdan/ob-dawn') from 6; a perishing: - destruction. see **H6**
H14 ('abah/aw-baw') a primitive root; to breathe after, i.e. (figuratively) to be acquiescent: - consent, rest content will, be willing.
H15 ('abeh/aw-beh') from 14; longing: - desire. see **H14**
H16 ('ebeh/ay-beh') from 14 (in the sense of bending toward); the papyrus: - swift. see **H14**
H17 ('abowy/ab-o'ee) from 14 (in the sense of desiring); want: - sorrow. see **H14**
H18 ('ebuwc/ay-booce') from 75; a manger or stall: - crib. see **H75**
H19 ('ibchah/ib-khaw') from an unused root (apparently meaning to turn); brandishing of a sword: - point.
H20 ('abattiyach/ab-at-tee'-akh) of uncertain derivation; a melon (only plural): - melon.
H21 ('Abiy/ab-ee') from 1; fatherly; Abi, Hezekiah's mother: - Abi. see **H1**
H22 ('Abiy'el/ab-ee-ale') from 1 and 410; father (i.e. possessor) of God; Abiel, the name of two Israelites: - Abiel. see **H1** see **H410**
H23 ('Abiy'acaph/ab-ee-aw-sawf') from 1 and 622; father of gathering (i.e. gatherer); Abiasaph, an Israelite: - Abiasaph. see **H1** see **H622**
H24 ('abiyb/aw-beeb') from an unused root (meaning to be tender); green, i.e. a young ear of grain; hence, the name of the month Abib or Nisan: - Abib, ear, green ears of corn (not maize).
H25 ('Abiy Gib`own/ab-ee' ghib-one') from 1 and 1391; father (i.e. founder) of Gibon; Abi-Gibon, perhaps an Israelite: - father of Gibeon. see **H1** see **H1391**
H26 ('Abiygayil/ab-ee-gah'-yil) or shorter Abiygal {ab-ee-gal'}; from 1 and 1524; father (i.e. source) of joy; Abigail or Abigal, the name of two Israelitesses: - Abigal. see **H1** see **H1524**
H27 ('Abiydan/ab-ee-dawn') from 1 and 1777; father of judgment (i.e. judge); Abidan, an Israelite: - Abidan. see **H1** see **H1777**
H28 ('Abiyda`/ab-ee-daw') from 1 and 3045; father of knowledge (i.e. knowing); Abida, a son of Abraham by Keturah: - Abida, Abidah. see **H1** see **H3045**
H29 ('Abiyah/ab-ee-yaw') or prolonged Abiyahuw {ab-ee-yaw'-hoo}; from 1 and 3050; father (i.e. worshipper) of Jah; Abijah, the name of several Israelite men and two Israelitesses: - Abiah, Abijah. see **H1** see **H3050**
H30 ('Abiyhuw'/ab-ee-hoo') from 1 and 1931; father (i.e. worshipper) of Him (i.e. God); Abihu, a son of Aaron: - Abihu. see **H1** see **H1931**
H31 ('Abiyhuwd/ab-ee-hood') from 1 and 1935; father (i.e. possessor) of renown; Abihud, the name of two Israelites: - Abihud. see **H1** see **H1935**
H32 ('Abiyhayil/ab-ee-hah'-yil) or (more correctly) hAbiychayil {ab-ee- khah'-yil}; from 1 and 2428; father (i.e. possessor) of might; Abihail or Abichail, the name of three Israelites and two Israelitesses: - Abihail. see **H2428**
H33 ('Abiy ha-`Ezriy/ab-ee'-haw-ez-ree') from 44 with the article inserted; father of the Ezrite; an Abiezrite or descendant of Abiezer; - Abiezrite. see **H44**
H34 ('ebyown/eb-yone') from 14, in the sense of want (especially in feeling); destitute: - beggar, needy, poor (man). see **H14**
H35 ('abiyownah/ab-ee-yo-naw') from 14; provocative of desire; the caper berry (from its stimulative taste): - desire. see **H14**
H36 ('Abiytuwb/ab-ee-toob') from 1 and 2898; father of goodness (i.e. good); Abitub, an Israelite: - Abitub. see **H1** see **H2898**
H37 ('Abiytal/ab-ee-tal') from 1 and 2919; father of dew (i.e. fresh); Abital, a wife of King David: - Abital. see **H1** see **H2919**
H38 ('Abiyam/ab-ee-yawm') from 1 and 3220; father of (the) sea (i.e. seaman); Abijam (or Abijah), a king of Judah: - Abijam. see **H1** see **H3220**
H39 ('Abiyma'el/ab-ee-maw-ale') from 1 and an elsewhere unused (probably foreign) word; father of Mael (apparently some Arab tribe); Abimael, a son of Joktan: - Abimael. see **H1**
H40 ('Abiymelek/ab-ee-mel'-ek) from 1 and 4428; father of (the) king; Abimelek, the name of two Philistine kings and of two Israelites: - Abimelech. see **H1** see **H4428**
H41 ('Abiynadab/ab-ee-naw-dawb') from 1 and 5068; father of generosity (i.e. liberal); Abinadab, the name of four Israelites: - Abinadab. see **H1** see **H5068**
H42 ('Abiyno`am/ab-ee-no'-am) from 1 and 5278; father of pleasantness (i.e. gracious); Abinoam, an Israelite: - Abinoam. see **H1** see **H5278**
H43 ('Ebyacaph/eb-yaw-sawf') contracted from 23; Ebjasaph, an Israelite: - Ebiasaph. see **H23**
H44 ('Abiy`ezer/ab-ee-ay'-zer) from 1 and 5829; father of help (i.e. helpful); Abiezer, the name of two Israelites: - Abiezer. see **H1** see **H5829**
H45 ('Abiy-`albown/ab-ee-al-bone') from 1 and and an unused root of uncertain. derivation; probably, father of strength (i.e. valiant); Abialbon, an Israelite: - Abialbon. see **H1**
H46 ('abiyr/aw-beer') from 82; mighty (spoken of God): - mighty (one). see **H82**
H47 ('abbiyr/ab-beer') for 46; - angel, bull, chiefest, mighty (one), stout(-hearted), strong (one), valiant. see **H46**
H48 ('Abiyram/ab-ee-rawm') from 1 and 7311; father of height (i.e. lofty); Abiram, the name of two Israelites: - Abiram. see **H1** see **H7311**
H49 ('Abiyshag/ab-ee-shag') from 1 and 7686; father of error (i.e. blundering); Abishag, a concubine of David: - Abishag. see **H1** see **H7686**
H50 ('Abiyshuwae/ab-ee-shoo'-ah) from 1 and 7771; father of plenty (i.e. prosperous); Abishua, the name of two Israelites: - Abishua. see **H1** see **H7771**
H51 ('Abiyshuwr/ab-ee-shoor') from 1 and 7791; father of (the) wall (i.e. perhaps mason); Abishur, an Israelite: - Abishur. see **H1** see **H7791**
H52 ('Abiyshay/ab-ee-shah'ee) or (shorter) Abshay {ab-shah'ee}; from 1 and 7862; father of a gift (i.e. probably generous); Abishai, an Israelite: - Abishai. see **H1** see **H7862**
H53 ('Abiyshalowm/ab-ee-shaw-lome') or (shortened) bAbshalowm {ab-shaw-lome'}; from 1 and 7965; father of peace (i.e. friendly); Abshalom, a son of David; also (the fuller form) a later Israelite: - Abishalom, Absalom. see **H1** see **H7965**
H54 ('Ebyathar/ab-yaw-thawr') contracted from 1 and 3498; father of abundance (i.e. liberal); Ebjathar, an Israelite: - Abiathar. see **H1** see **H3498**
H55 ('abak/aw-bak') a primitive root; probably to coil upward: - mount up.
H56 ('abal/aw-bal') a primitive root; to bewail: - lament, mourn.
H57 ('abel/aw-bale') from 56; lamenting: - mourn(-er, -ing). see **H56**
H58 ('abel/aw-bale') from an unused root (meaning to be grassy); a meadow: - plain. Compare also the proper names beginning with Abel-.
H59 ('Abel/aw-bale') from 58; a meadow; Abel, the name of two places in Palestine.: - Abel. see **H58**
H60 ('ebel/ay'-bel) from 56; lamentation: - mourning. see **H56**
H61 ('abal/ab-awl') apparently from 56 through the idea of negation; nay, i.e. truly or yet: - but, indeed, nevertheless, verily. see **H56**
H62 ('Abel Beyth-Ma`akah/aw-bale' bayth ma-a-kaw') from 58 and 1004 and 4601; meadow of Beth-Maakah; Abel of Beth-maakah, a place in Palestine: - Abel-beth-maachah, Abel of Beth-maachah, see **H58** see **H1004** see **H4601**
H63 ('Abel hash-Shittiym/aw-bale' hash-shit-teem') from 58 and the plural of 7848, with the article inserted; meadow of the acacias; Abel hash- Shittim, a place in Palestine: - Abel-shittim. see **H58** see **H7848**
H64 ('Abel Kramiym/aw-bale' ker-aw-meem') from 58 and the plural of 3754; meadow of vineyards; Abel-Keramim, a place in Palestine: - plain of the vineyards. see **H58** see **H3754**
H65 ('Abel Mchowlah/aw-bale' mekh-o-law') from 58 and 4246; meadow of dancing; Abel-Mecholah, a place in Palestine: - Abel-meholah. see **H58** see **H4246**
H66 ('Abel Mayim/aw-bale' mah'-yim) from 58 and 4325; meadow of water; Abel-Majim, a place in Palestine: - Abel-maim. see **H58** see **H4325**
H67 ('Abel Mitsrayim/aw-bale' mits-rah'-yim) from 58 and 4714; meadow of Egypt; Abel-Mitsrajim, a place in Palestine: - Abel-mizraim. see **H58** see **H4714**
H68 ('eben/eh'-ben) from the root of 1129 through the meaning to build; a stone: - + carbuncle, + mason, + plummet, (chalk-, hail-, head-, sling-)stone(-ny), (divers) weight(-s). see **H1129**
H69 ('eben/eh'-ben) (Aramaic) corresponding to 68: - stone. see **H68**
H70 ('oben/o'ben) from the same as 68; a pair of stones (only dual); a potter's wheel or a midwife's stool (consisting alike of two horizontal disks with a support between): - wheel, stool. see **H68**
H71 ('Abanah/ab-aw-naw') perhaps feminine of 68; stony; Abanah, a river near Damascus: - Abana. Compare 549. see **H68** see **H549**
H72 ('Eben ha-`ezer/eh'-ben haw-e'-zer) from 68 and 5828 with the article inserted; stone of the help; Eben-ha-Ezer, a place in Palestine: - Ebenezer. see **H68** see **H5828**
H73 ('abnet/ab-nate') of uncertain derivation; a belt: - girdle.
H74 ('Abner/ab-nare') or (fully) nAbiyner {ab-ee-nare'}; from 1 and 5216; father of light (i.e. enlightening); Abner, an Israelite: - Abner. see **H1** see **H5216**
H75 ('abac/aw-bas') a primitive root; to fodder: - fatted, stalled.
H76 ('aba`bu`ah/ab-ah-boo-aw') (by reduplication) from an unused root (meaning to belch forth); an inflammatory pustule (as eruption): - blains.
H77 ('Ebets/eh'-bets) from an unused root probably meaning to gleam; conspicuous; Ebets, a place in Palestine: - Abez.
H78 ('Ibtsan/ib-tsawn') from the same as 76; splendid; Ibtsan, an Israelite: - Ibzan. see **H76**
H79 ('abaq/aw-bak') a primitive root, probably to float away (as vapor), but used only as denominative from 80; to bedust, i.e. grapple: - wrestle. see **H80**

H80 ('abaq/aw-bawk') from root of 79; light particles (as volatile): - (small) dust, powder. see **H79**
H81 ('abaqah/ab-aw-kaw') feminine of 80: - powder. see **H80**
H82 ('abar/aw-bar') a primitive root; to soar: - fly.
H83 ('eber/ay-ber') from 82; a pinion: - (long-)wing(-ed). see **H82**
H84 ('ebrah/eb-raw') feminine of 83: - feather, wing. see **H83**
H85 ('Abraham/ab-raw-hawm') contracted from 1 and an unused root (probably meaning to be populous); father of a multitude; Abraham, the later name of Abram: - Abraham. see **H1**
H86 ('abrek/ab-rake') probably an Egyptian word meaning kneel: - bow the knee.
H87 ('Abram/ab-rawm') contracted from 48; high father; Abram, the original name of Abraham: - Abram. see **H48**
H88 ('oboth/o-both') plural of 178; water-skins; Oboth, a place in the Desert: - Oboth. see **H178**
H89 ('Age'/aw-gay') of uncertain derivation (compare 90); Age, an Israelite: - Agee. see **H90**
H90 ('Agag/ag-ag') or uAgag {Ag-awg'}; of uncertain derivation (compare 89); flame; Agag, a title of Amalekitish kings: - Agag. see **H89**
H91 ('Agagiy/ag-aw-ghee') patrial or patronymic from 90; an Agagite or descendent (subject) of Agag: - Agagite. see **H90**
H92 ('aguddah/ag-ood-daw') feminine passive participle of an unused root (meaning to bind); a band, bundle, knot, or arch: - bunch, burden, troop.
H93 ('egowz/eg-oze') prob of Persian origin; a nut: - nut.
H94 ('Aguwr/aw-goor') passive participle of 103; gathered (i.e. received among the sages); Agur, a fanciful name for Solomon: - Agur. see **H103**
H95 ('agowrah/ag-o-raw') from the same as 94; properly, something gathered, i.e. perhaps a grain or berry; used only of a small (silver) coin: - piece (of) silver. see **H94**
H96 ('egel/eh'-ghel) from an unused root (meaning to flow down or together as drops); a reservoir: - drop.
H97 ('Eglayim/eg-lah'-yim) dual of 96.; a double pond; Eglajim, a place in Moab: - Eglaim. see **H96**
H98 ('agam/ag-am') from an unused root (meaning to collect as water); a marsh; hence a rush (as growing in swamps); hence a stockade of reeds: - pond, pool, standing (water).
H99 ('agem/aw-game') probably from the same as 98 (in the sense of stagnant water); figuratively, sad: - pond. see **H98**
H100 ('agmown/ag-mone') from the same as 98; a marshy pool (others from a different root, a kettle); by implication a rush (as growing there); collectively a rope of rushes: - bulrush, caldron, hook, rush. see **H98**
H101 ('aggan/ag-gawn') probably from 5059; a bowl (as pounded out hollow): - basin, cup, goblet. see **H5059**
H102 ('aggaph/ag-gawf') probably from 5062 (through the idea of impending); a cover or heap; i.e. (only plural) wings of an army, or crowds of troops: - bands. see **H5062**
H103 ('agar/aw-gar') a primitive root; to harvest: - gather.
H104 ('iggra'/ig-er-aw') (Aramaic) of Persian origin; an epistle (as carried by a state courier or postman): - letter.
H105 ('agartal/ag-ar-tawl') of uncertain derivation; a basin: - charger.
H106 ('egroph/eg-rofe') from 1640 (in the sense of grasping); the clenched hand: - fist. see **H1640**
H107 ('iggereth/ig-eh'-reth) feminine of 104; an epistle: - letter. see **H104**
H108 ('ed/ade) from the same as 181 (in the sense of enveloping); a fog: - mist, vapor. see **H181**
H109 ('adab/aw-dab') a primitive root; to languish: - grieve.
H110 ('Adb'el/ad-beh-ale') probably from 109 (in the sense of chastisement) and 410; disciplined of God; Adbeel, a son of Ishmael: - Adbeel. see **H109** see **H410**
H111 ('Adad/ad-ad') probably an orthographical variation for 2301; Adad (or Hadad), an Edomite: - Hadad. see **H2301**
H112 ('Iddow/id-do) of uncertain derivation; Iddo, an Israelite: - Iddo.
H113 ('adown/aw-done') or (shortened) adon {aw-done'}; from an unused root (meaning to rule);
sovereign, i.e. controller (human or divine): - lord, master, owner. Compare also names beginning with "Adoni-".
H114 ('Addown/ad-done') probably intensive for 113; powerful; Addon, apparently an Israelite: - Addon. see **H113**
H115 ('Adowrayim/ad-o-rah'-yim) dual from 142 (in the sense of eminence); double mound; Adorajim, a place in Palestine: - Adoraim. see **H142**
H116 ('edayin/ed-ah'-yin) (Aramaic) of uncertain derivation; then (of time): - now, that time, then.
H117 ('addiyr/ad-deer') from 142; wide or (generally) large; figuratively, powerful: - excellent, famous, gallant, glorious, goodly, lordly, mighty(- ier one), noble, principal, worthy. see **H142**
H118 ('Adalya'/ad-al-yaw') of Persian derivation; Adalja, a son of Haman: - Adalia.
H119 ('adam/aw-dam') to show blood (in the face), i.e. flush or turn rosy: - be (dyed, made) red (ruddy).
H120 ('adam/aw-dawm') from 119; ruddy i.e. a human being (an individual or the species, mankind, etc.): - X another, + hypocrite, + common sort, X low, man (mean, of low degree), person. see **H119**
H121 ('Adam/aw-dawm') the same as 120; Adam the name of the first man, also of a place in Palestine: - Adam. see **H120**
H122 ('adom/aw-dome') from 119; rosy: - red, ruddy. see **H119**
H123 ('Edom/ed-ome') or (fully) oEdowm {ed-ome'}; from 122; red (see Gen. 25:25); Edom, the elder twin-brother of Jacob; hence the region (Idumaea) occupied by him: - Edom, Edomites, Idumea. see **H122**
H124 ('odem/o'-dem) from 119; redness, i.e. the ruby, garnet, or some other red gem: - sardius. see **H119**
H125 ('adamdam/ad-am-dawm') reduplicated from 119; reddish: - (somewhat) reddish. see **H119**
H126 ('Admah/ad-maw') contracted for 127; earthy; Admah, a place near the Dead Sea: - Admah. see **H127**
H127 ('adamah/ad-aw-maw') from 119; soil (from its general redness): - country, earth, ground, husband(-man) (-ry), land. see **H119**
H128 ('Adamah/ad-aw-maw') the same as 127; Adamah, a place in Palestine: - Adamah. see **H127**
H129 ('Adamiy/ad-aw-mee') from 127; earthy; Adami, a place in Palestine: - Adami. see **H127**
H130 ('Edomiy/ed-o-mee') or (fully) aEdowmiy {ed-o-mee'}; patronymic from 123; an Edomite, or descendants from (or inhabitants of) Edom: - Edomite. See 726. see **H123** see **H726**
H131 ('Adummiym/ad-oom-meem') plural of 121; red spots; Adummim, a pass in Palestine: - Adummim. see **H121**
H132 ('admoniy/ad-mo-nee') or (fully) admowniy {ad-mo-nee'}; from 119; reddish (of the hair or the complexion): - red, ruddy. see **H119**
H133 ('Admatha'/ad-maw-thaw') probably of Persian derivation: Admatha, a Persian nobleman: - Admatha.
H134 ('eden/eh'-den) from the same as 113 (in the sense of strength); a basis (of a building, a column, etc.): - foundation, socket. see **H113**
H135 ('Addan/ad-dawn') intensive from the same as 134; firm; Addan, an Israelite: - Addan. see **H134**
H136 ('Adonay/ad-o-noy') am emphatic form of 113; the Lord (used as a proper name of God only): - (my) Lord. see **H113**
H137 ('Adoniy-Bezeq/ad-o''-nee-beh'-zek) from 113 and 966; lord of Bezek; Adoni-Bezek; a Canaanitish king: - Adoni-bezek. see **H113** see **H966**
H138 ('Adoniyah/ad-o-nee-yaw') original (prolonged) dAdoniyahuw {ad-o-nee-yaw'-hoo}; from 113 and 3050; lord (i.e. worshipper) of Jah; Adonijah, the name of three Israelites: - Adonijah. see **H113** see **H3050**
H139 ('Adoniy-Tsedeq/ad-o''-nee-tseh'-dek) from 113 and 6664; lord of justice; Adoni-Tsedek, a Canaanitish king: - Adonizedec. see **H113** see **H6664**
H140 ('Adoniyqam/ad-o-nee-kawm') from 113 and 6965; lord of rising (i.e. high); Adonikam, the name of one or two Israelites: - Adonikam. see **H113** see **H6965**
H141 ('Adoniyram/ad-o-nee-rawm') from 113 and 7311; lord of height; Adoniram, an Israelite: - Adoniram. see **H113** see **H7311**
H142 ('adar/aw-dar') a primitive root; to expand, i.e. be great or (figuratively) magnificent: - (become) glorious, honourable.
H143 ('Adar/ad-awr') probably of foreign derivation; perhaps meaning fire; Adar, the 12th Hebrew month: - Adar.
H144 ('Adar/ad-awr') (Aramaic) corresponding to 143: - Adar. see **H143**
H145 ('eder/eh'-der) from 142; amplitude, i.e. (concrete) a mantle; also (figuratively) splendor: - goodly, robe. see **H142**
H146 ('Addar/ad-dawr') intensive from 142; ample; Addar, a place in Palestine; also an Israelite: - Addar. see **H142**
H147 ('iddar/id-dar') (Aramaic) intensive, from a root corresponding to 142; ample, i.e. a threshing-floor: - threshingfloor. see **H142**
H148 ('adargazer/ad-ar''-gaw-zare') (Aramaic) from the same as 147, and 1505; a chief diviner, or astrologer: - judge. see **H147** see **H1505**
H149 ('adrazda'/ad-raz-daw') (Aramaic) probably of Persian origin; quickly or carefully: - diligently.
H150 ('adarkon/ad-ar-kone') of Persian origin; a daric or Persian coin: - dram.
H151 ('Adoram/ad-o-rawm') contracted for 141; Adoram (or Adoniram), an Israelite: - Adoram. see **H141**
H152 ('Adrammelek/ad-ram-meh'-lek) from 142 and 4428; splendor of (the) king; Adrammelek, the name of an Assyrian idol, also of a son of Sennacherib: - Adrammelech. see **H142** see **H4428**
H153 ('edra`/ed-raw') (Aramaic) an orthographical variation for 1872; an arm, i.e. (figuratively) power: - force. see **H1872**
H154 ('edre`iy/ed-reh'-ee) from the equivalent of 153; mighty; Edrei, the name of two places in Palestine: - Edrei. see **H153**
H155 ('addereth/ad-deh'-reth) feminine of 117; something ample (as a large vine, a wide dress); also the same as 145: - garment, glory, goodly, mantle, robe. see **H117** see **H145**
H156 ('adash/aw-dash') a primitive root; to tread out (grain): - thresh.
H157 ('ahab/aw-hab') or raheb {aw-habe'}; a primitive root; to have affection for (sexually or otherwise): - (be-)love(-d, -ly, -r), like, friend.
H158 ('ahab/ah'-hab) from 157; affection (in a good or a bad sense): - love(-r). see **H157**
H159 ('ohab/o'-hab) from 156; meaning the same as 158: - love. see **H156** see **H158**
H160 ('ahabah/a-hab-aw) feminine of 158 and meaning the same: - love. see **H158**
H161 ('Ohad/o'-had) from an unused root meaning to be united; unity; Ohad, an Israelite: - Ohad.
H162 ('ahahh/a-haw') apparently a primitive word expressing pain exclamatorily; Oh!: - ah, alas.
H163 ('Ahava'/a-hav-aw') probably of foreign origin; Ahava, a river of Babylonia: - Ahava.

H164 ('Ehuwd/ay-hood') from the same as 161; united; Ehud, the name of two or three Israelites: - Ehud. see **H**161
H165 ('ehiy/e-hee') apparently an orthographical variation for 346; where: - I will be (**H**os. 13:10, 14) (which is often the rendering of the same **H**ebrew form from 1961). see **H**346 see **H**1961
H166 ('ahal/aw-hal') a primitive root; to be clear: - shine.
H167 ('ahal/aw-hal') a denominative from 168; to tent: - pitch (remove) a tent. see **H**168
H168 ('ohel/o'-hel) from 166; a tent (as clearly conspicuous from a distance): - covering, (dwelling)(place), home, tabernacle, tent. see **H**166
H169 ('Ohel/o'-hel) the same as 168; Ohel, an Israelite: - Ohel. see **H**168
H170 ('Oholah/o-hol-aw') in form a feminine of 168, but in fact for .Oholahh {o-hol-aw'}; from 168;
her tent (i.e. idolatrous sanctuary); Oholah, a symbol. name for Samaria: - Aholah. see **H**168 see **H**168
H171 ('Oholiy'ab/o"-hol-e-awb') from 168 and 1; tent of (his) father; Oholiab, an Israelite: - Aholiab. see **H**168 see **H**1
H172 ('Oholiybah/o"-hol-ee-baw') (similarly with 170) for hOholiybahh {o"-hol-e-baw'}; from 168; my tent (is) in her; Oholibah, a symbolic name for Judah: - Aholibah. see **H**170 see **H**168
H173 ('Oholiybamah/o"-hol-ee-baw-maw') from 168 and 1116; tent of (the) height; Oholibamah, a wife of Esau: - Aholibamah. see **H**168 see **H**1116
H174 ('ahaliym/a-haw-leem') or (feminine) ahalowth {a-haw-loth'} (only used thus in the plural); of foreign origin; aloe wood (i.e. sticks): - (tree of lign-) aloes.
H175 ('Aharown/a-har-one') of uncertain derivation; Aharon, the brother of Moses: - Aaron.
H176 ('ow/o) presumed to be the "constructive" or genitival form of -av {av}; short for 185; desire (and so probably in Prov. 31:4); hence (by way of alternative) or, also if: - also, and, either, if, at the least, X nor, or, otherwise, then, whether. see **H**185
H177 ('Uw'el/oo-ale') from 176 and 410; wish of God; Uel, and Israelite: - Uel. see **H**176 see **H**410
H178 ('owb/obe) from the same as 1 (apparently through the idea of prattling a father's name); properly, a mumble, i.e. a water skin (from its hollow sound); hence a necromancer (ventriloquist, as from a jar): - bottle, familiar spirit. see **H**1
H179 ('owbiyl/o-beel') probably from 56; mournful; Obil, an Ishmaelite: - Obil. see **H**56
H180 ('uwbal/oo-bawl') or (shortened) ubal {oo-bawl'}; from 2986 (in the sense of 2988); a stream: - river. see **H**2986 see **H**2988
H181 ('uwd/ood) from an unused root meaning to rake together; a poker (for turning or gathering embers): - (fire-)brand.
H182 ('owdowth/o-doth') or (shortened) rodowth {o-doth'} (only thus in the plural); from the same as 181; turnings (i.e. occasions); (adverb) on account of: - (be-)cause, concerning, sake. see **H**181
H183 ('avah/aw-vaw') a primitive root; to wish for: - covet, (greatly) desire, be desirous, long, lust (after).
H184 ('avah/aw-vaw') a primitive root; to extend or mark out: - point out.
H185 ('avvah/av-vaw') from 183; longing: - desire, lust after, pleasure. see **H**183
H186 ('Uwzay/oo-zah'-ee) perhaps by permutation for 5813, strong; Uzai, an Israelite: - Uzai. see **H**5813
H187 ('Uwzal/oo-zawl') of uncertain derivation; Uzal, a son of Joktan: - Uzal.
H188 ('owy/o'-ee) probably from 183 (in the sense of crying out after); lamentation; also interjectionally Oh!: - alas, woe. see **H**183
H189 ('Eviy/ev-ee') probably from 183; desirous; Evi, a Midianitish chief: - Evi. see **H**183
H190 ('owyah/o-yaw') feminine of 188: - woe. see **H**188
H191 ('eviyl/ev-eel') from an unused root (meaning to be perverse); (figuratively) silly: - fool(-ish) (man).
H192 ('Eviyl Mrodak/ev-eel' mer-o-dak') of Aramaic derivation and probably meaning soldier of Merodak; Evil-Merodak, a Babylonian king: - Evil-merodach.
H193 ('uwl/ool) from an unused root meaning to twist, i.e. (by implication) be strong; the body (as being rolled together); also powerful: - mighty, strength.
H194 ('uwlay/oo-lah'ee) or (shortened) rulay {oo-lah'ee}; from 176; if not; hence perhaps: - if so be, may be, peradventure, unless. see **H**176
H195 ('Uwlay/oo-lah'ee) of Persian derivation; the Ulai (or Eulaeus), a river of Persia: - Ulai.
H196 ('eviliy/ev-ee-lee') from 191; silly, foolish; hence (morally) impious: - foolish. see **H**191
H197 ('uwlam/oo-lawm') or (shortened) ,ulam {oo-lawm'}; from 481 (in the sense of tying); a vestibule (as bound to the building): - porch. see **H**481
H198 ('Uwlam/oo-lawm') appar, from 481 (in the sense of dumbness); solitary; Ulam, the name of two Israelites: - Ulam. see **H**481
H199 ('uwlam/oo-lawm') apparently a variation of 194; however or on the contrary: - as for, but, howbeit, in very deed, surely, truly, wherefore. see **H**194
H200 ('ivveleth/iv-veh'-leth) from the same as 191; silliness: - folly, foolishly(-ness). see **H**191
H201 ('Owmar/o-mawr') from 559; talkative; Omar, a grandson of Esau: - Omar. see **H**559
H202 ('own/one) probably from the same as 205 (in the sense of effort, but successful); ability, power, (figuratively) wealth: - force, goods, might, strength, substance. see **H**205
H203 ('Own/one) the same as 202; On, an Israelite: - On. see **H**202
H204 ('Own/one) or (shortened); On {one}; of Egyptian derivation; On, a city of Egypt: - On.
H205 ('aven/aw-ven') from an unused root perhaps meaning properly, to pant (hence, to exert oneself, usually in vain; to come to naught); strictly nothingness; also trouble. vanity, wickedness; specifically an idol: - affliction, evil, false, idol, iniquity, mischief, mourners(-ing), naught, sorrow, unjust, unrighteous, vain ,vanity, wicked(-ness). Compare 369. see **H**369
H206 ('Aven/aw'-ven) the same as 205; idolatry; Aven, the contemptuous synonym of three places, one in Coele-Syria, one in Egypt (On), and one in Palestine (Bethel): - Aven. See also 204, 1007. see **H**205 see **H**204 see **H**1007
H207 ('Ownow/o-no') or (shortened) ;Onow {o-no'}; prolonged from 202; strong; Ono, a place in Palestine: - Ono. see **H**202
H208 ('Ownam/o-nawm') a variation of 209; strong; Onam, the name of an Edomite and of an Israelite: - Onam. see **H**209
H209 ('Ownan/o-nawn') a variation of 207; strong; Onan, a son of Judah: - Onan. see **H**207
H210 ('Uwphaz/oo-fawz') perhaps a corruption of 211; Uphaz, a famous gold region: - Uphaz. see **H**211
H211 ('Owphiyr/o-feer') or (shortened) pOphiyr {o-feer'}; and fOwphir {o- feer'}; of uncertain derivation; Ophir, the name of a son of Joktan, and of a gold region in the East: - Ophir.
H212 ('owphan/o-fawn') or (shortened) pophan {o-fawn'}; from an unused root meaning to revolve; a wheel: - wheel.
H213 ('uwts/oots) a primitive root; to press; (by implication) to be close, hurry, withdraw: - (make) haste(-n, -y), labor, be narrow.
H214 ('owtsar/o-tsaw') from 686; a depository: - armory, cellar, garner, store(-house), treasure(-house) (-y). see **H**686
H215 ('owr/ore) a primitive root; to be (causative, make) luminous (literally and metaphorically): - X break of day, glorious, kindle, (be, en-, give, show) light (-en, -ened), set on fire, shine.
H216 ('owr/ore) from 215; illumination or (concrete) luminary (in every sense, including lightning, happiness, etc.): - bright, clear, + day, light (-ning), morning, sun. see **H**215
H217 ('uwr/ore) from 215; flame; hence (in the plural) the East (as being the region of light): - fire, light. See also 224. see **H**215 see **H**224
H218 ('Uwr/oor) the same as 217; Ur, a place in Chaldaea; also an Israelite: - Ur. see **H**217
H219 ('owrah/o-raw') feminine of 216; luminousness, i.e. (figuratively) prosperity; also a plant (as being bright): - herb, light. see **H**216
H220 ('averah/av-ay-raw') by transposition for 723; a stall: - cote. see **H**723
H221 ('Uwriy/oo-ree') from 217; fiery; Uri, the name of three Israelites: - Uri. see **H**217
H222 ('Uwriy'el/oo-ree-ale') from 217 and 410; flame of God; Uriel, the name of two Israelites: - Uriel. see **H**217 see **H**410
H223 ('Uwriyah/oo-ree-yaw') or (prolonged) Uwriyahuw {oo-ree-yaw'-hoo}; from 217 and 3050; flame of Jah; Urijah, the name of one **H**ittite and five Israelites: - Uriah, Urijah. see **H**217 see **H**3050
H224 ('Uwriym/oo-reem') plur of 217; lights; Urim, the oracular brilliancy of the figures in the high-priest's breastplate: - Urim. see **H**217
H225 ('uwth/ooth) a primitive root; properly, to come, i.e. (implied) to assent: - consent.
H226 ('owth/oth) probably from 225 (in the sense of appearing); a signal (literally or figuratively), as a flag, beacon, monument, omen, prodigy, evidence, etc.: - mark, miracle, (en-)sign, token. see **H**225
H227 ('az/awz) a demonstrative adverb; at that time or place; also as a conjunction, therefore: - beginning, for, from, hitherto, now, of old, once, since, then, at which time, yet.
H228 ('aza'/az-zaw') (Aramaic) or iazah (Aramaic) {az-aw'}; to kindle; (by implication) to heat: - heat, hot.
H229 ('Ezbay/ez-bah'ee) probably from 231; hyssop-like; Ezbai, an Israelite: - Ezbai. see **H**231
H230 ('azad/az-zawd') (Aramaic) of uncertain derivation; firm: - be gone.
H231 ('ezowb/ay-zobe') probably of foreign derivation; hyssop: - hyssop.
H232 ('ezowr/ay-zore') from 246; something girt; a belt, also a band: - girdle. see **H**246
H233 ('azay/az-ah'ee) probably from 227; at that time: - then. see **H**227
H234 ('azkarah/az-kaw-raw') from 2142; a reminder; specifically remembranceoffering: - memorial. see **H**2142
H235 ('azal/aw-zal') a primitive root; to go away, hence, to disappear: - fail, gad about, go to and fro (but in Ezek. 27:19 the word is rendered by many "from Uzal," by others "yarn"), be gone (spent).
H236 ('azal/az-al') (Aramaic) the same as 235; to depart: - go (up). see **H**235
H237 ('ezel/eh'-zel) from 235; departure; Ezel, a memorial stone in Palestine: - Ezel. see **H**235
H238 ('azan/aw-zan') a primitive root; probably to expand; but used only as a denominative from 241; to broaden out the ear (with the hand), i.e. (by implication) to listen: - give (perceive by the) ear, hear(-ken). See 239. see **H**241 see **H**239
H239 ('azan/aw-zan') a primitive root (rather identical with 238 through the idea of scales as if two ears); to weigh, i.e. (figuratively) ponder: - give good head. see **H**238
H240 ('azen/aw-zane') from 238; a spade or paddle (as having a broad end): - weapon. see **H**238

H241 ('ozen/o'-zen) from 238; broadness. i.e. (concrete) the ear (from its form in man): - + advertise, audience, + displease, ear, hearing, + show. see **H**238
H242 ('Uzzen She'erah/ooz-zane' sheh-er-aw') from 238 and 7609; plat of Sheerah (i.e. settled by him); Uzzen-Sheerah, a place in Palestine: - Uzzen-sherah. see **H**238 see **H**7609
H243 ('Aznowth/Tabowr/az-noth'/taw-bore') from 238 and 8396; flats (i.e. tops) of Tabor (i.e. situated on it); Aznoth-Tabor, a place in Palestine: - Aznoth-tabor. see **H**238 see **H**8396
H244 ('Ozniy/oz-nee') from 241; having (quick) ears; Ozni, an Israelite; also an Oznite (collectively), his descendant: - Ozni, Oznites. see **H**241
H245 ('Azanyah/az-an-yaw') from 238 and 3050; heard by Jah; Azanjah, an Israelite: - Azaniah. see **H**238 see **H**3050
H246 ('aziqqiym/az-ik-keem') a variation for 2131; manacles: - chains. see **H**2131
H247 ('azar/aw-zar') a primitive root; to belt: - bind (compass) about, gird (up, with).
H248 ('ezrowa`/ez-ro'-a) a variation for 2220; the arm: - arm. see **H**2220
H249 ('ezrach/ez-rawkh') from 2224 (in the sense of springing up); a spontaneous growth, i.e. native (tree or persons): - bay tree, (home-)born (in the land), of the (one's own) country (nation). see **H**2224
H250 ('Ezrachiy/ez-raw-khee') patronymic from 2246; an Ezrachite or descendant of Zerach: - Ezrahite. see **H**2246
H251 ('ach/awkh) a primitive word; a brother (used in the widest sense of literal relationship and
metaphorical affinity or resemblance (like 1)): - another, brother(-ly); kindred, like, other. Compare also the proper names beginning with "Ah-" or "Ahi-". see **H**1
H252 ('ach/akh) (Aramaic) corresponding to 251: - brother. see **H**251
H253 ('ach/awkh) a variation for 162; Oh! (expressive of grief or surprise): - ah, alas. see **H**162
H254 ('ach/awkh) of uncertain derivation; a fire-pot or chafing dish: - hearth.
H255 ('oach/o'-akh) probably from 253; a howler or lonesome wild animal: - doleful creature. see **H**253
H256 ('Ach'ab/akh-awb') once (by contraction) oEchab (Jer. 29:22) {ekh- awb'}; from 251 and 1; brother (i.e. friend) of (his) father; Achab, the name of a king of Israel and of a prophet at Babylon: - Ahab. see **H**251 see **H**1
H257 ('Achban/akh-bawn') from 251 and 995; brother (i.e. possessor) of understanding; Achban, an Israelite: - Ahban. see **H**251 see **H**995
H258 ('achad/aw-khad') perhaps a primitive root; to unify, i.e. (figuratively) collect (one's thoughts): - go one way or other.
H259 ('echad/ekh-awd') a numeral from 258; properly, united, i.e. one; or (as an ordinal) first: - a, alike, alone, altogether, and, any(-thing), apiece, a certain, (dai-)ly, each (one), + eleven, every, few, first, + highway, a man, once, one, only, other, some, together, see **H**258
H260 ('achuw/aw'-khoo) of uncertain (perhaps Egyptian) derivation; a bulrush or any marshy grass (particularly that along the Nile): - flag, meadow.
H261 ('Echuwd/ay-khood') from 258; united; Echud, the name of three Israelites: - Ehud. see **H**258
H262 ('achvah/akh-vaw') from 2331 (in the sense of 2324); an utterance: - declaration. see **H**2331 see **H**2324
H263 ('achavah/akh-av-aw') (Aramaic) corresponding to 262; solution (of riddles): - showing. see **H**262
H264 ('achavah/akh-av-aw') from 251; fraternity: - brotherhood. see **H**251
H265 ('Achowach/akh-o'-akh) by reduplication from 251; brotherly; Achoach, an Israelite: - Ahoah. see **H**251
H266 ('Achowchiy/akh-o-khee') patronymic from 264; an Achochite or descendant of Achoach: - Ahohite. see **H**264
H267 ('Achuwmay/akh-oo-mah'-ee) perhaps from 251 and 4325; brother (i.e. neighbour) of water; Achumai, an Israelite: - Ahumai. see **H**251 see **H**4325
H268 ('achowr/aw-khore') or (shortened) achor {aw-khore'}; from 299; the hinder part; hence (adverb) behind, backward; also (as facing north) the West: - after(-ward), back (part, -side, -ward), hereafter, (be-)hind(-er part), time to come, without. see **H**299
H269 ('achowth/aw-khoth') irregular feminine of 251; a sister (used very widely (like 250), literally and figuratively): - (an-)other, sister, together. see **H**251 see **H**250
H270 ('achaz/aw-khaz') a primitive root; to seize (often with the accessory idea of holding in possession): - + be affrighted, bar, (catch, lay, take) hold (back), come upon, fasten, handle, portion, (get, have or take) possess(-ion).
H271 ('Achaz/aw-khawz') from 270; possessor; Achaz, the name of a Jewish king and of an Israelite: - Ahaz. see **H**270
H272 ('achuzzah/akh-ooz-zaw') feminine passive participle from 270; something seized, i.e. a possession (especially of land): - possession. see **H**270
H273 ('Achzay/akh-zah'ee) from 270; seizer; Achzai, an Israelite: - Ahasai. see **H**270
H274 ('Achazyah/akh-az-yaw') or (prolonged) rAchazyahuw {akh-az-yaw'-hoo}; from 270 and 3050; Jah has seized; Achazjah, the name of a Jewish and an Israelite king: - Ahaziah. see **H**270 see **H**3050
H275 ('Achuzzam/akh-ooz-zawm') from 270; seizure; Achuzzam, an Israelite: - Ahuzam. see **H**270
H276 ('Achuzzath/akh-ooz-zath') a variation of 272; possession; Achuzzath, a Philistine: - Ahuzzath. see **H**272
H277 ('Achiy/akh-ee') from 251; brotherly; Achi, the name of two Israelites: - Ahi. see **H**251
H278 ('Echiy/ay-khee') probably the same as 277; Echi, an Israelite: - Ehi. see **H**277
H279 ('Achiyam/akh-ee-awm') from 251 and 517; brother of the mother (i.e. uncle); Achiam, an Israelite: - Ahiam. see **H**251 see **H**517
H280 ('achiydah/akh-ee-daw') (Aramaic) corresponding to 2420, an enigma: - hard sentence. see **H**2420
H281 ('Achiyah/akh-ee-yaw) or (prolonged) pAchiyahuw {akh-ee-yaw'-hoo}; from 251 and 3050; brother (i.e. worshipper) of Jah; Achijah, the name of nine Israelites: - Ahiah, Ahijah. see **H**251 see **H**3050
H282 ('Achiyhuwd/akh-ee-hood') from 251 and 1935; brother (i.e. possessor) of renown; Achihud, an Israelite: - Ahihud. see **H**251 see **H**1935
H283 ('Achyow/akh-yo') prolonged from 251; brotherly; Achio, the name of three Israelites: - Ahio. see **H**251
H284 ('Achiychud/akh-ee-khood') from 251 and 2330; brother of a riddle (i.e. mysterious); Achichud, an Israelite: - Ahihud. see **H**251 see **H**2330
H285 ('Achiytuwb/akh-ee-toob') from 251 and 2898; brother of goodness; Achitub, the name of several priests: - Ahitub. see **H**251 see **H**2898
H286 ('Achiyluwd/akh-ee-lood') from 251 and 3205; brother of one born; Achilud, an Israelite: - Ahilud. see **H**251 see **H**3205
H287 ('Achiymowth/akh-ee-moth') from 251 and 4191; brother of death; Achimoth, an Israelite: - Ahimoth. see **H**251 see **H**4191
H288 ('Achiymelek/akh-ee-meh'-lek) from 251 and 4428; brother of (the) king; Achimelek, the name of an Israelite and of a **H**ittite: - Ahimelech. see **H**251 see **H**4428
H289 ('Achiyman/akh-ee-man') or mAchiyman {akh-ee-mawn'}; from 251 and 4480; brother of a portion (i.e. gift); Achiman, the name of an Anakite and of an Israelite: - Ahiman. see **H**251 see **H**4480
H290 ('Achiyma`ats/akh-ee-mah'-ats) from 251 and the equivalent of 4619; brother of anger; Achimaats, the name of three Israelites: - Ahimaaz. see **H**251 see **H**4619
H291 ('Achyan/akh-yawn') from 251; brotherly; Achjan, an Israelite: - Ahian. see **H**251
H292 ('Achiynadab/akh-ee-naw-dawb') from 251 and 5068; brother of liberality; Achinadab, an Israelite: - Ahinadab. see **H**251 see **H**5068
H293 ('Achiyno`am/akh-ee-no'-am) from 251 and 5278; brother of pleasantness; Achinoam, the name of two Israelitesses: - Ahinoam. see **H**251 see **H**5278
H294 ('Achiycamak/akh-ee-saw-mawk') from 251 and 5564; brother of support; Achisamak, an Israelite: - Ahisamach. see **H**251 see **H**5564
H295 ('Achiy`ezer/akh-ee-eh'-zer) from 251 and 5828; brother of help; Achiezer, the name of two Israelites: - Ahiezer. see **H**251 see **H**5828
H296 ('Achiyqam/akh-ee-kawm') from 251 and 6965; brother of rising (i.e. high); Achikam, an Israelite: - Ahikam. see **H**251 see **H**6965
H297 ('Achiyram/akh-ee-rawm') from 251 and 7311; brother of height (i.e. high); Achiram, an Israelite: - Ahiram. see **H**251 see **H**7311
H298 ('Achiyramiy/akh-ee-raw-mee') patronymic from 297; an Achiramite or descendant (collectively) of Achiram: - Ahiramites. see **H**297
H299 ('Achiyra`/akh-ee-rah') from 251 and 7451; brother of wrong; Achira, an Israelite: - Ahira. see **H**251 see **H**7451
H300 ('Achiyshachar/akh-ee-shakh'-ar) from 251 and 7837; brother of (the) dawn; Achishachar, an Israelite: - Ahishar. see **H**251 see **H**7837
H301 ('Achiyshar/akh-ee-shawr') from 251 and 7891; brother of (the) singer; Achishar, an Israelite: - Ahishar. see **H**251 see **H**7891
H302 ('Achiythophel/akh-ee-tho'-fel) from 251 and 8602; brother of folly; Achithophel, an Israelite: - Ahithophel. see **H**251 see **H**8602
H303 ('Achlab/akh-lawb') from the same root as 2459; fatness (i.e. fertile); Achlab, a place in Palestine: - Ahlab. see **H**2459
H304 ('Achlay/akh-lah'ee) the same as 305; wishful; Achlai, the name of an Israelitess and of an Israelite: - Ahlai. see **H**305
H305 ('achalay/akh-al-ah'ee) or achaley {akh-al-ay'}; prob from 253 and a variation of 3863; would that!: - O that, would God. see **H**253 see **H**3863
H306 ('achlamah/akh-law'-maw) perhaps from 2492 (and thus dream-stone); a gem, probably the amethyst: - amethyst. see **H**2492
H307 ('Achmtha'/akh-me-thaw') of Persian derivation; Achmetha (i.e. Ecbatana), the summer capital of Persia: - Achmetha.
H308 ('Achacbay/akh-as-bah'ee) of uncertain derivation; Achasbai, an Israelite: - Ahasbai.
H309 ('achar/aw-khar') a primitive root; to loiter (i.e. be behind); by implication to procrastinate: - continue, defer, delay, hinder, be late (slack), stay (there), tarry (longer).
H310 ('achar/akh-ar') from 309; properly, the hind part; generally used as an adverb or conjunction, after (in various senses): - after (that, -ward), again, at, away from, back (from, -side), behind, beside, by, follow (after, -ing), forasmuch, from, hereafter, hinder end, + out (over) live, + persecute, posterity, pursuing, remnant, seeing, since, thence(-forth), when, with. see **H**309
H311 ('achar/akh-ar') (Aramaic) corresponding to 310; after: - (here-)after. see **H**310
H312 ('acher/akh-air') from 309; properly, hinder; generally, next, other, etc.: - (an-)other man, following, next, strange. see **H**309
H313 ('Acher/akh-air') the same as 312; Acher, an Israelite: - Aher. see **H**312
H314 ('acharown/akh-ar-one') or (shortened) ;acharon {akh-ar-one'}; from 309; hinder; generally, late or last; specifically (as facing the east) western: - after (-ward), to come, following, hind(-er, -ermost, -most), last, latter, rereward, ut(ter)most. see **H**309

H315 ('Achrach/akh-rakh') from 310 and 251; after (his) brother: Achrach, an Israelite: - Aharah. see H310 see H251
H316 ('Acharchel/akh-ar-kale') from 310 and 2426; behind (the) intrenchment (i.e. safe); Acharchel, an Israelite: - Aharhel, see H310 see H2426
H317 ('ochoriy/okh-or-ee') (Aramaic) from 311; other: - (an-)other. see H311
H318 ('ochoreyn/okh-or-ane') (Aramaic) or (shortened) :ochoren (Aramaic) {okh-or-ane'}; from 317; last: - at last. see H317
H319 ('achariyth/akh-ar-eeth') from 310; the last or end, hence, the future; also posterity: - (last, latter) end (time), hinder (utter) -most, length, posterity, remnant, residue, reward. see H310
H320 ('achariyth/akh-ar-eeth') (Aramaic) from 311; the same as 319; later: - latter. see H311 see H319
H321 ('ochoran/okh-or-awn') (Aramaic) from 311; the same as 317; other: - (an-)other. see H311 see H317
H322 ('achoranniyth/akh-o-ran-neeth') prolonged from 268; backwards: - back (-ward, again). see H268
H323 ('achashdarpan/akh-ash-dar-pan') of Persian derivation; a satrap or governor of a main province (of Persia): - lieutenant.
H324 ('achashdarpan/akh-ash-dar-pan') (Aramaic) corresponding to 323: - prince. see H323
H325 ('Achashverowsh/akh-ash-vay-rosh') or (shortened) pAchashrosh {akh- ash-rosh'} (Esth. 10:1); of Persian origin; Achashverosh (i.e. Ahasuerus or Artaxerxes, but in this case Xerxes), the title (rather than name) of a Persian king: - Ahasuerus.
H326 ('achashtariy/akh-ash-taw-ree') probably of Persian derivation; an achastarite (i.e. courier); the designation (rather than name) of an Israelite: - Haakashtari (includ. the article).
H327 ('achastaran/akh-ash-taw-rawn') of Persian origin; a mule: - camel.
H328 ('at/at) from an unused root perhaps meaning to move softly; (as a noun) a necromancer (from their soft incantations), (as an adverb) gently: - charmer, gently, secret, softly.
H329 ('atad/aw-tawd') from an unused root probably meaning to pierce or make fast; a thorn-tree (especially the buckthorn): - Atad, bramble, thorn.
H330 ('etuwn/ay-toon') from an unused root (probably meaning to bind); properly, twisted (yarn), i.e. tapestry: - fine linen.
H331 ('atam/aw-tam') a primitive root; to close (the lips or ears); by analology to contract (a window by bevelled jambs): - narrow, shut, stop.
H332 ('atar/aw-tar') a primitive root; to close up: - shut.
H333 ('Ater/aw-tare') from 332; maimed; Ater, the name of three Israelites: - Ater. see H332
H334 ('itter/it-tare') from 332; shut up, i.e. impeded (as to the use of the right hand): - + left-handed. see H332
H335 ('ay/ah'ee) perhaps from 370; where? hence how?: - how, what, whence, where, whether, which (way). see H370
H336 ('iy/ee) probably identical with 335 (through the idea of a query); not: - island (Job 22:30). see H335
H337 ('iy/ee) short from 188; alas!: - woe. see H188
H338 ('iy/ee) probably identical with 337 (through the idea of a doleful sound); a howler (used only in the plural), i.e. any solitary wild creature; - wild beast of the islands. see H337
H339 ('iy/ee) from 183; properly, a habitable spot (as desirable); dry land, a coast, an island: - country, isle, island. see H183
H340 ('ayab/aw-yab') a primitive root; to hate (as one of an opposite tribe or party); hence to be hostile: - be an enemy.
H341 ('oyeb/o-yabe') or (fully) owyeb {o-yabe'}; active participle of 340; hating; an adversary: - enemy, foe. see H340
H342 ('eybah/ay-baw') from 340; hostility: - emnity, hatred. see H340
H343 ('eyd/ade) from the same as 181 (in the sense of bending down); oppression; by implication misfortune, ruin: - calamity, destruction. see H181
H344 ('ayah/ah-yaw') perhaps from 337; the screamer, i.e. a hawk: - kite, vulture. see H337
H345 ('Ayah/ah-yaw') the same as 344; Ajah, the name of two Israelites: - Aiah, Ajah. see H344
H346 ('ayeh/ah-yay') prolonged from 335; where?: - where. see H335
H347 ('Iyowb/ee-yobe') from 340; hated (i.e. persecuted); Ijob, the patriarch famous for his patience: - Job. see H340
H348 ('Iyzebel/ee-zeh'-bel) from 336 and 2083; Izebel, the wife of king Ahab: - Jezebel. see H336 see H2083
H349 ('eyk/ake) also eykah {ay-kaw'}; and teykakah {ay-kaw'-kah}; prolonged from 335; how? or how!; also where: - how, what. see H335
H350 ('Iy-kabowd/ee-kaw-bode') from 336 and 3519; (there is) no glory, i.e. inglorious; Ikabod, a son of Phineas: - I-chabod. see H336 see H3519
H351 ('eykoh/ay-ko) probably a variation for 349, but not as an interogative; where: - where. see H349
H352 ('ayil/ah'-yil) from the same as 193; properly, strength; hence, anything strong; specifically a chief (politically); also a ram (from his strength); a pilaster (as a strong support); an oak or other strong tree: - mighty (man), lintel, oak, post, ram, tree. see H193
H353 ('eyal/eh-yawl') a variation of 352; strength: - strength. see H352
H354 ('ayal/ah-yawl') an intensive form of 352 (in the sense of ram); a stag or male deer: - hart. see H352
H355 ('ayalah/ah-yaw-law') feminine of 354; a doe or female deer: - hind. see H354
H356 ('Eylown/ay-lone') or (shortened) ;Elown {ay-lone'}; or Eylon {ay- lone'}; from 352; oak-grove; Elon, the name of a place in Palestine, and also of one Hittite, two Israelites: - Elon. see H352
H357 ('Ayalown/ah-yaw-lone') from 354; deer-field; Ajalon, the name of five places in Palestine: - Aijalon, Ajalon. see H354
H358 ('Eylown Beyth Chanan/ay-lone' bayth-chaw-nawn') from 356, 1004, and 2603; oak-grove of (the) house of favor; Elon of Beth-chanan, a place in Palestine: - Elon-beth-hanan. see H356 see H1004 see H2603
H359 ('Eylowth/ay-loth') or mEylath {ay-lath'}; from 352; trees or a grove (i.e. palms); Eloth or Elath, a place on the Red Sea: - Elath, Eloth. see H352
H360 ('eyaluwth/eh-yaw-looth') feminine of 353; power; by implication, protection: - strength. see H353
H361 ('eylam/ay-lawm') or (shortened) ;elam {ay-lawm'}; or (feminine) ielammah {ay-lam-maw'}; probably from 352; a pillar-space (or colonnade), i.e. a pale (or portico): - arch. see H352
H362 ('Eylim/ay-leem') plural of 352; palm-trees; Elim, a place in the Desert: - Elim. see H352
H363 ('iylan/ee-lawn') (Aramaic) corresponding to 356; a tree: - tree. see H356
H364 ('Eyl/Pa'ran/ale/paw-rawn') from 352 and 6290; oak of Paran; El- Paran, a portion of the district of Paran: - El-paran. see H352 see H6290
H365 ('ayeleth/ah-yeh'-leth) the same as 355; a doe: - hind, Aijeleth. see H355
H366 ('ayom/aw-yome') from an unused root (meaning to frighten); frightful: - terrible.
H367 ('eymah/ay-maw') or (shortened) remah {ay-maw'}; from the same as 366; fright; concrete, an idol (as a bugbear): - dread, fear, horror, idol, terrible, terror. see H366
H368 ('Eymiym/ay-meem') plural of 367; terrors; Emim, an early Canaanitish (or Maobitish) tribe: - Emims. see H367
H369 ('ayin/ah'-yin) as if from a primitive root meaning to be nothing or not exist; a non-entity; generally used as a negative particle: - else, except, fail, (father-)less, be gone, in(-curable), neither, never, no (where), none, nor, (any, thing), not, nothing, to nought, past, un(-searchable), well-nigh, without. Compare 370. see H370
H370 ('aiyn/ah-yin') probably identical with 369 in the sense of query (compare 336); - where? (only in connection with prepositional prefix, whence): - whence, where. see H369 see H336
H371 ('iyn/een) apparently a shortened form of 369; but (like 370) an interrogative: is it not?: - not. see H369 see H370
H372 ('Iy`ezer/ee-eh'-zer) from 336 and 5828; helpless; Iezer, an Israelite: - Jeezer. see H336 see H5828
H373 ('Iy`ezriy/ee-ez-ree') patronymic from 372; an Iezrite or descendant of Iezer: - Jezerite. see H372
H374 ('eyphah/ay-faw') or (shortened) ephah {ay-faw'}; of Egyptian derivation; an ephah or measure for grain; hence, a measure in general: - ephah, (divers) measure(-s).
H375 ('eyphoh/ay-fo') from 335 and 6311; what place?; also (of time) when?; or (of means) how?; - what manner, where. see H335 see H6311
H376 ('iysh/eesh) contracted for 582 (or perhaps rather from an unused root meaning to be extant); a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation): - also, another, any (man), a certain, + champion, consent, each, every (one), fellow, (foot-, husband-)man, (good-, great, mighty) man, he, high (degree), him (that is), husband, man(-kind), + none, one, people, person, + steward, what (man) soever, whoso(-ever), worthy. Compare 802. see H582 see H802
H377 ('iysh/eesh) denominative from 376; to be a man, i.e. act in a manly way: - show (one) self a man. see H376
H378 ('Iysh-Bosheth/eesh-bo'-sheth) from 376 and 1322; man of shame; Ish-Bosheth, a son of King Saul: - Ish-bosheth. see H376 see H1322
H379 ('Iyshhowd/eesh-hode') from 376 and 1935; man of renown; Ishod, an Israelite: - Ishod. see H376 see H1935
H380 ('iyshown/ee-shone') diminutive from 376; the little man of the eye; the pupil or ball; hence, the middle (of night): - apple (of the eye), black, obscure. see H376
H381 ('Iysh-Chayil/eesh-khah'-yil) from 376 and 2428; man of might; by defect. transcription (2 Sam. 23:20) Iysh-Chay {eesh-khah'ee}; as if from 376 and 2416; living man; Ish-chail (or Ish-chai), an Israelite: - a valiant man. see H376 see H2428 see H2416
H382 ('Iysh-Towb/eesh-tobe') from 376 and 2897; man of Tob; Ish-Tob, a place in Palestine: - Ish-tob. see H376 see H2897
H383 ('iythay/ee-thah'ee) (Aramaic) corresponding to 3426; properly, entity; used only as a particle of affirmation, there is: - art thou, can, do ye, have, it be, there is (are), X we will not. see H3426
H384 ('Iythiy'el/eeth-ee-ale') perhaps from 837 and 410; God has arrived; Ithiel, the name of an Israelite, also of a symbolical person: - Ithiel. see H837 see H410
H385 ('Iythamar/eeth-aw-mawr') from 339 and 8558; coast of the palm-tree; Ithamar, a son of Aaron: - Ithamar. see H339 see H8558
H386 ('eythan/ay-thawn') or (shortened) ethan {ay-thawn'}; from an unused root (meaning to continue); permanence; hence (concrete) permanent; specifically a chieftain: - hard, mighty, rough, strength, strong.
H387 ('Eythan/ay-thawn') the same as 386; permanent; Ethan, the name of four Israelites: - Ethan. see H386
H388 ('Eythaniym/ay-thaw-neem') plural of 386; always with the article; the permanent brooks; Ethanim, the name of a month: - Ethanim. see H386

H389 ('ak/ak) akin to 403; a particle of affirmation, surely; hence (by limitation) only: - also, in any wise, at least, but, certainly, even, howbeit, nevertheless, notwithstanding, only, save, surely, of a surety, truly, verily, + wherefore, yet (but). see **H**403

H390 ('Akkad/ak-kad') from an unused root probably meaning to strengthen; a fortress; Accad, a place in Babylon: - Accad.

H391 ('akzab/ak-zawb') from 3576; falsehood; by implication treachery: - liar, lie. see **H**3576

H392 ('Akziyb/ak-zeeb') from 391; deceitful (in the sense of a winter- torrent which fails in summer); Akzib, the name of two places in Palestine: - Achzib. see **H**391

H393 ('akzar/ak-zawr') from an unused root (apparently meaning to act harshly); violent; by implication deadly; also (in a good sense) brave: - cruel, fierce.

H394 ('akzariy/ak-zawr-ree') from 393; terrible: - cruel (one). see **H**393

H395 ('akzriyuwth/ak-ze-ree-ooth') from 394; fierceness: - cruel. see **H**394

H396 ('akiylah/ak-ee-law') feminine from 398; something eatable, i.e. food: - meat. see **H**398

H397 ('Akiysh/aw-keesh') of uncertain derivation; Akish, a Philistine king: - Achish.

H398 ('akal/aw-kal') a primitive root; to eat (literally or figuratively): - X at all, burn up, consume, devour(-er, up), dine, eat(-er, up), feed (with), food, X freely, X in...wise(-deed, plenty), (lay) meat, X quite.

H399 ('akal/ak-al') (Aramaic) corresponding to 398: - + accuse, devour, eat. see **H**398

H400 ('okel/o'-kel) from 398; food: - eating, food, meal(-time), meat, prey, victuals. see **H**398

H401 ('Ukal/oo-kawl') or mUkkal {ook-kawl'}; apparently from 398; devoured; Ucal, a fancy name: - Ucal. see **H**398

H402 ('oklah/ok-law') feminine of 401; food: - consume, devour, eat, food, meat. see **H**401

H403 ('aken/aw-kane') from 3559 (compare 3651); firmly; figuratively, surely; also (advers.) but: - but, certainly, nevertheless, surely, truly, verily. see **H**3559 see **H**3651

H404 ('akaph/aw-kaf') a primitive root; apparently meaning to curve (as with a burden); to urge: - crave.

H405 ('ekeph/eh'-kef) from 404; a load; by implication, a stroke (others dignity): - hand. see **H**404

H406 ('ikkar/ik-kawr') from an unused root meaning to dig; a farmer: - husbandman, ploughman.

H407 ('Akshaph/ak-shawf') from 3784; fascination; Acshaph, a place in Palestine: - Achshaph. see **H**3784

H408 ('al/al) a negative particle (akin to 3808); not (the qualified negation, used as a deprecative); once (Job 24:25) as a noun, nothing: - nay, neither, + never, no ,nor, not, nothing (worth), rather than. see **H**3808

H409 ('al/al) (Aramaic) corresponding to 408: - not. see **H**408

H410 ('el/ale) shortened from 352; strength; as adjective, mighty; especially the Almighty (but used also of any deity): - God (god), X goodly, X great, idol, might(-y one), power, strong. Compare names in "-el." see **H**352

H411 ('el/ale) a demonstrative particle (but only in a plural sense) these or those: - these, those. Compare 428. see **H**428

H412 ('el/ale) (Aramaic) corresponding to 411: - these. see **H**411

H413 ('el/ale) (but only used in the shortened constructive form sel {el}); a primitive particle; properly, denoting motion towards, but occasionally used of a quiescent position, i.e. near, with or among; often in general, to: - about, according to ,after, against, among, as for, at, because(-fore, -side), both...and, by, concerning, for, from, X hath, in(- to), near, (out) of, over, through, to(-ward), under, unto, upon, whether, with(-in).

H414 ('Ela'/ay-law') a variation of 424; oak; Ela, an Israelite: - Elah. see **H**424

H415 ('El 'elohey Yisra'el/ale el-o-hay' yis-raw-ale') from 410 and 430 and 3478; the mighty god if Jisrael; El-Elohi-Jisrael, the title given to a consecrated spot by Jacob: - El-elohe-israel. see **H**410 see **H**430 see **H**3478

H416 ('El/Beyth-'El/ale/bayth-ale') from 410 and 1008; the God of Bethel; El-Bethel, the title given to a consecrated spot by Jacob: - El-beth-el. see **H**410 see **H**1008

H417 ('elgabiysh/el-gaw-beesh') from 410 and 1378; hail (as if a great pearl): - great hail(-stones). see **H**410 see **H**1378

H418 ('alguwmmiym/al-goom-meem') by transposition for 484; sticks of algum wood: - algum (trees). see **H**484

H419 ('Eldad/el-dad') from 410 and 1730; God has loved; Eldad, an Israelite: - Eldad. see **H**410 see **H**1730

H420 ('Elda`ah/el-daw-aw') from 410 and 3045; God of knowledge; Eldaah, a son of Midian: - Eldaah. see **H**410 see **H**3045

H421 ('alah/aw-law') a primitive root (rather identical with 422 through the idea of invocation); to bewail: - lament. see **H**422

H422 ('alah/aw-law') a primitive root; properly, to adjure, i.e. (usually in a bad sense) imprecate: - adjure, curse, swear.

H423 ('alah/aw-law') from 422; an imprecation: - curse, cursing, execration, oath, swearing. see **H**422

H424 ('elah/ay-law') feminine of 352; an oak or other strong tree: - elm, oak, teil-tree. see **H**352

H425 ('Elah/ay-law') the same as 424; Elah, the name of an Edomite, of four Israelites, and also of a place in Palestine: - Elah. see **H**424

H426 ('elahh/el-aw') (Aramaic) corresponding to 433; God: - God, god. see **H**433

H427 ('allah/al-law') A variation of 424: - oak. see **H**424

H428 ('el-leh/ale'-leh) prolonged from 411; these or those: - an- (the) other; one sort, so, some, such, them, these (same), they, this, those, thus, which, who(-m). see **H**411

H429 ('elleh/ale'-leh) (Aramaic) corresponding to 428: - these. see **H**428

H430 ('elohiym/el-o-heem') plural of 433; gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative: - angels, X exceeding, God (gods)(-dess, -ly), X (very) great, judges, X mighty. see **H**433

H431 ('aluw/al-oo') (Aramaic) probably prolonged from 412; lo!: - behold. see **H**412

H432 ('illuw/il-loo') probably from 408; nay, i.e. (softened) if: - but if, yea though. see **H**408

H433 ('elowahh/el-o'-ah; rarely (shortened) >eloahh {el-o'-ah) probably prolonged (emphat.) from 410; a deity or the Deity: - God, god. See 430. see **H**410 see **H**430

H434 ('eluwl/el-ool') for 457; good for nothing: - thing of nought. see **H**457

H435 ('Eluwl/el-ool') probably of foreign derivation; Elul, the sixth Jewish month: - Elul.

H436 ('elown/ay-lone') prolonged from 352; an oak or other strong tree: - plain. See also 356. see **H**352 see **H**356

H437 ('allown/al-lone') a variation of 436: - oak. see **H**436

H438 ('Allown/al-lone') the same as 437; Allon, an Israelite, also a place in Palestine: - Allon. see **H**437

H439 ('Allown/Bakuwth/al-lone'/baw-kooth') from 437 and a variation of 1068; oak of weeping; Allon-Bakuth, a monumental tree: - Allon-bachuth. see **H**437 see **H**1068

H440 ('Elowniy/ay-lo-nee') or rather (shortened) oEloniy {ay-lo-nee'}; patron from 438; an Elonite or descendant (collectively) of Elon: - Elonites. see **H**438

H441 ('alluwph/al-loof') or (shortened) talluph {al-loof'}; from 502; familiar; a friend, also gentle; hence, a bullock (as being tame; applied, although masculine, to a cow); and so, a chieftain (as notable, like neat cattle): - captain, duke, (chief) friend, governor, guide, ox. see **H**502

H442 ('Aluwsh/aw-loosh') of uncertain derivation; Alush, a place in the Desert: - Alush.

H443 ('Elzabad/el-zaw-bawd') from 410 and 2064; God has bestowed; Elzabad, the name of two Israelites: - Elzabad. see **H**410 see **H**2064

H444 ('alach/aw-lakh') a primitive root; to muddle, i.e. (figuratively and intransitive) to turn (morally) corrupt: - become filthy.

H445 ('Elchanan/el-khaw-nawn') from 410 and 2603; God (is) gracious; Elchanan, an Israelite: - Elkanan. see **H**410 see **H**2603

H446 ('Eliy'ab/el-ee-awb') from 410 and 1; God of (his) father; Eliab, the name of six Israelites: - Eliab. see **H**410 see **H**1

H447 ('Eliy'el/el-ee-ale') from 410 repeated; God of (his) God; Eliel, the name of nine Israelites: - Eliel. see **H**410

H448 ('Eliy'athah/el-ee-aw-thaw') or (contraction) ;Eliyathah {el-ee-yaw- thaw'}; from 410 and 225; God of (his) consent; Eliathah, an Israelite: - Eliathah. see **H**410 see **H**225

H449 ('Eliydad/el-ee-dawd') from the same as 419; God of (his) love; Elidad, an Israelite: - Elidad. see **H**419

H450 ('Elyada`/el-yaw-daw') from 410 and 3045; God (is) knowing; Eljada, the name of two Israelites and of an Aramaean leader: - Eliada. see **H**410 see **H**3045

H451 ('alyah/al-yaw') from 422 (in the original sense of strength); the stout part, i.e. the fat tail of the Oriental sheep: - rump. see **H**422

H452 ('Eliyah/ay-lee-yaw') or prolonged tEliyahuw {ay-lee-yaw'-hoo}; from 410 and 3050; God of Jehovah; Elijah, the name of the famous prophet and of two other Israelites: - Elijah, Eliah. see **H**410 see **H**3050

H453 ('Eliyhuw/el-ee-hoo') or (fully) dEliyhuwh {el-ee-hoo'}; from 410 and 1931; God of him; Elihu, the name of one of Job's friends, and of three Israelites: - Elihu. see **H**410 see **H**1931

H454 ('Elyhow`eynay/el-ye-ho-ay-nah'ee) or (shortened) yElyow{eynay {el- yo-ay-nah'ee}; from 413 and 3068 and 5869; towards Jehovah (are) my
eyes; Eljehoenai or Eljoenai, the name of seven Israelites: - Elihoenai, Elionai. see **H**413 see **H**3068 see **H**5869

H455 ('Elyachba'/el-yakh-baw') from 410 and 2244; God will hide; Eljachba, an Israelite: - Eliahbah. see **H**410 see **H**2244

H456 ('Eliychoreph/el-ee-kho'-ref) from 410 and 2779; God of autumn; Elichoreph, an Israelite: - Elihoreph. see **H**410 see **H**2779

H457 ('eliyl/el-eel') apparently from 408; good for nothing, by anal. vain or vanity; specifically an idol: - idol, no value, thing of nought. see **H**408

H458 ('Eliymelek/el-ee-meh'-lek) from 410 and 4428; God of (the) king; Elimelek, an Israelite: - Elimelech. see **H**410 see **H**4428

H459 ('illeyn/il-lane') (Aramaic) or shorter oillen {il-lane'}; prolonged from 412; these: - the, these. see **H**412

H460 ('Elyacaph/el-yaw-sawf') from 410 and 3254; God (is) gatherer; Eljasaph, the name of two Israelites: - Eliasaph. see **H**410 see **H**3254

H461 ('Eliy`ezer/el-ee-eh'-zer) from 410 and 5828; God of help; Eliezer, the name of a Damascene and of ten Israelites: - Eliezer. see **H**410 see **H**5828

H462 ('Eliy`eynay/el-ee-ay-nah'ee) probably contracted for 454; Elienai, an Israelite: - Elienai. see **H**454

H463 ('Eliy`am/el-ee-awm') from 410 and 5971; God of (the) people; Eliam, an Israelite: - Eliam. see **H**410 see **H**5971

The Messianic Aleph Tav Interlinear Scriptures
COMMENTARY ALERTS

The following information is a collection of ALERTS in regard to the placement of the Aleph/Tav's in each weekly Parsha reading from the Torah. This section addresses only the highpoints of interest where the free standing Character Symbol is found.

GENESIS
Introduction

The FIRST Testament (*Old Testament*) starts with the Pentateuch or Torah (*instructions*) and is comprised of 5 sections: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. The word Genesis means *beginning* or *at the head of* and the author of the Book is not identified but traditionally, the author has always been assumed to be Moses and there is no conclusive reason to deny this. The Book of Genesis does not state when it was written but scholars have argued the dates of authorship is sometime approximately between 1450 and 1400 B.C., which is the approximate time that Moses led the Israelites out of Egypt and the approximate time of Moses death.

The Pentateuch or Torah and the entire Tanakh were initially exclusively written in *Ivri* or Paleo-Hebrew letters, or a close related derivative. Generally considered to be an offshoot of ancient Phoenician script, Paleo-Hebrew represents the pen of David, the script of Moses and perhaps even the Finger of the Almighty on the stone tablets of the Ten Commandments. Today's Modern Hebrew was acquired by Israelites from Assyria (*Persia*), somewhere around the 6th-7th century B.C. This was the same general time period as Israel's exile to Babylon and many centuries *after* most of the Tanakh was written.

Consequently, after borrowing the new Babylonian-Hebrew Alpha-Bet from the Assyrians, the House of Judah's Scribes began transliterating large portions of the Paleo-Hebrew Tanakh into the newer version but for many centuries they retained the Tetragrammaton (*Tetragram YHUH*) in Paleo-Hebrew in the Tanakh as the Dead Sea Scrolls affirmed. By the time of Y'shua the Messiah, the only known existing copies of the Tanakh had either all been transliterated into Babylonian (*modern*) Hebrew or translated into the Greek Septuagint and apparently all the ancient Paleo-Hebrew scrolls were no longer copied by the Scribes and eventually all disintegrated.

GENESIS
(*Bereishis*)

1. PARSHA (1) BEREISHIS (in the beginning) (Genesis 1:1-6:8)

Aleph/Tav אתUsed in **GENESIS**: אֶת et 0 times, אֶת־ et- 608 times, אֵת eet 42 times, אֵת־ Et- 11 times, אֵת Eet 1 time, אָת aat 2 times, אָת at 3 times, אָת־ at- 1 time = Total 668
Vav/Aleph/Tav ואת W[at]at וְאָת 0 times, W[at]eet וְאֵת 38 times, W[at]et- וְאֶת־ 172 times = 210 Grand Total **878**

Aleph/Tav ALERT: In the beginning of Genesis take notice where both the את and the ואת are placed during the creation starting with Genesis 1:1 which links the working of יהוה Father with and through את Y'shua (*Elohim*) as the Creator of the new Heavens and Earth as John states in John 1:1-3 *In the beginning was the Word and the Word was with Elohim and the Word was Elohim.* 2 *The same was in the beginning with Elohim.* 3 *All things were made THROUGH Him and without Him nothing was made that was made.* Gen 1:2 gives us a key to understanding Father's Ruach ha-Kodesh (*Holy Spirit*), which is above the surface of the waters and is actually the working of יהוה Father's Spirit, His presence in conjunction with Y'shua. Notice that on the third day that the Hebrew word *"bara"* for *"create"* or *"asah"* for *"made"* is not used and implies that the Yah-head causes the land to appear and then the plants to grow but nothing is actually created or made and consequently there are no Aleph/Tav Symbols! But on all the other days of creation, when the Yah-head is actually making or creating, the Aleph/Tav's are always there. Amazing! The entire Tanakh gives us a perfect picture of the Yah-head as יהוה Father works His will in conjunction with and through את Y'shua together as ONE, but please understand, it is Father's will that is predominate and insight into this is every time Y'shua speaks about Father in the Gospels. Case in Point: Matt 20:23 *to sit on My right hand and on My left, is not Mine to give, but it shall be given to them for whom it is prepared of My Father*…John 14:10 *The Words that I speak unto you I speak NOT of Myself: but the Father that dwells in Me, He does the Works.* For it is unto יהוה Father that the 24 elders in the throne room bow down and cast their crowns before His feet in Revelation 4:10. Genesis 3:8 *And they heard* את *voice of* יהוה *our Elohim walking in the garden in the cool of the day*…confirming what we thought all along, that the one walking and speaking to Adam and Eve in the cool of the day was את Y'shua working together as ONE with יהוה Father by the power of His Holy Spirit.

As you will see the Aleph/Tav את Symbols also show the connection of covenant ownership by יהוה Father with and through את Y'shua the Messiah in every aspect of His creation both of whom are Elohim (*plural for G-ds*). The day Adam is created there appears an את in front of Adam's name (Gen 1:27) and the rib which is taken from Adam to create Eve is marked by the את (Gen 2:22). The first and only time an את appears in front of Eve's name is after the fall in the Garden, when Adam has intercourse with her perhaps for the first time and she conceives Cain (Gen 4:1). In Genesis 5 there is an את in front of each male's name recorded from Adam's generation to Noah. Also the meaning of their names in the order they were born tell the Gospel Story of Y'shua the Messiah just like the meaning of the names of the sons of Jacob (*Israel*), whose descendants are the 12 tribes also tell the Gospel Story. This is important to note because the את does not appear in front of everyone's name in the Tanakh and when it does it is relevant and is either a sign of covenant relationship, ownership or judgment. From this study I believe you will come to understand that יהוה Father and the extension through whom He has created everything and established His everlasting covenants and by whom atones for sin is in conjunction with and through the workings of את Y'shua the Messiah. Insight into this is Psalm 40:7 and Hebrews 10:7 *Then said I, Lo, I come in the volume of the scroll it is written of Me, TO DO THY WILL, O Elohim* (*Father*). As Isaiah proclaims also in 53:1 *Who has believed our report? AND TO WHOM HAS THE ARM OF* יהוה *BEEN REVEALED?* Both יהוה and את Y'shua working together as ONE, as we shall see.

2. PARSHA (2) NOACH (*rest*) (Genesis 6:9-11:32)

Aleph/Tav ALERT: In Genesis 11:26 and 27 when Abram's birth is announced and on the day of his birth there is an את in front of his name. In Gen 15:18 on the day יהוה makes a covenant with Abram there is an את in front of Abram's name. The very first time the words *"My Covenant"* is used in Gen 6:18 which describes the promise of יהוה covenant with Noah, there appears an את in front of the word *"My"*, symbolizing the covenant Noah made was actually with יהוה Father through את Y'shua. As you will notice, it is THROUGH את Y'shua throughout the Tanakh that all the everlasting covenants are made with יהוה Father starting in Gen 9:9-11 is the covenant both with יהוה through את Y'shua made with Noah; Gen 9:13 the covenant through Y'shua with all creation with the sign as the את My rainbow; Gen 17:7 is the covenant through את Y'shua with Abram after his name is changed to Abraham; Gen 17:19 is the covenant through את Y'shua with Isaac; Ex 6:4-5 mentions the covenant through את Y'shua makes with Abraham, Isaac, Jacob and all their descendants, *the* Children of Israel; Ex 19:5 is the covenant through את Y'shua with Moses; Num 25:12 is the Covenant of Peace through את Y'shua with Phinehas; Jeremiah 33:15-22 mentions the covenant through את Y'shua has with David and his throne; and a prophecy in Ezekiel 16:60-62 is the prophecy of the everlasting covenant יהוה Father will establish through את Y'shua the Messiah on Calvary. These are just a few examples which show how our heavenly Father worked with and through His son, Y'shua our Messiah, to establish everlasting covenants with Abraham and His seed (*descendants*) from the beginning. Once we come into covenant with יהוה Father through את Y'shua our Messiah, who is the door (John 10:7-9), when people bless us, they are blessing את יהוה (*Yah-head*) and when people curse or harm us, they are harming את יהוה for Y'shua said in Matt 25:40 *the King will say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.'* 45 *Then He will say, 'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.'*

3. PARSHA (3) LECH LECHA (*get yourself out*) (Genesis 12:1-17:27)

Aleph/Tav ALERT: In Genesis 12:5 the first time we see את in front of Sarai is when she departs with Abram from Ur. Abraham and Sarah are the father and mother of the One True Faith (Eph 4:5) for those who seek to follow righteousness according to Isaiah 51:2 *Look to Abraham your father and to Sarah who gave birth to you in pain; when he was but one I called him, then I blessed him and multiplied him.* In Gen 12:14 when the Egyptians see Sarai for the first time they look at את the woman. Notice in Gen 13:16 and 16:10 the precise placement of the את in regard to Abram's seed; it is את seed in Abram that is promised to be multiplied as the את dust of the earth. Signifying both יהוה through את is the one doing the multiplying. In Gen 12:7 we see that the את land promised to Abram belongs to יהוה and the covenant with the land is made with both יהוה through את. In Gen 15:8 when Abram asks יהוה how will he know he will inherit what יהוה promises, Adonai then ask Abram to bring Him animals for sacrifice to enter into blood covenant but when Abram brings the requested animals, it is clear that the presence of Y'shua is upon the sacrifices by virtue of where the את symbol is placed. In Gen 15:18 both יהוה and את are manifested as the *"smoking furnace and a flaming torch"* who make the covenant with Abram, while Abram is sleeping.

The first and only time we see an את in front of Hagar's name is when Sarai gives her to wed Abram in Gen 16:3 *And after Abram had lived ten years in the land of Canaan, took Sarai, wife of Abram,* את *Hagar, her Egyptian maid and gave her to her husband Abram to be his wife*...signifying she was now in את covenant with the את seed of Abram. In Gen 17:5 יהוה Father through את Y'shua changes Abram's name to Abraham. In Gen 17:7-9 the everlasting covenant that is made with Abraham and his descendants is with יהוה Father through את Y'shua. In Gen 17:11, 14 and 23 regarding circumcision notice it is את flesh of Abraham and his

descendants that will be required to be circumcised for the covenant. We know from Gen 17:19 that את names Isaac, as יהוה Father through את establishes His covenant with him, clearly both יהוה and את working together as ONE the plan of redemption.

4. PARSHA (4) VAYERA (*and he appeared*) (Genesis 18:1-22:24)

Aleph/Tav ALERT: Scholars have always debated who the 3 men were speaking to Abram and who of the two went to Sodom and Gomorrah but both Abram and Lot bowed down and worshiped upon seeing these so-called Angels or men. An angel will never receive worship (Rev 19:10) and the Hebrew word used for their Worship is Strong's #7812 *shachah* which is the strongest Hebrew word for worship there is, used a total of 172 times in the Tanakh. As this story unfolds it becomes very clear Abraham and Lot are speaking with את Y'shua. For no angel would receive worship and carry on a conversation with Abraham on whether or not He should destroy Sodom and Gomorrah without it being את Elohim.

This same Hebrew word *Angel* that is used to describe the two men who went to Sodom and Gomorrah (Gen 19:1) is also used to describe the *Angel* who spoke to Moses from the burning bush who also received worship (Gen 3:2). In Gen 18:19 we see יהוה Father makes the comment that Abraham will command את *his children* and that יהוה may bring upon Abraham everything את *that which He has spoken about him*…speaking about His promises. The placement of the את gives us insight. In Gen 18:28 *will you destroy for lack of five* את *all the cities*?...implying that it is יהוה Father through את that will be deciding whether or not to destroy Sodom and Gomorrah. Gen 19:10 *But reached out the men* את *their hands and pulled* את *Lot into the house and shut the door*…implying it is את that pulls Lot into the house and shuts the door. The fact, that Lot has an את in front of his name indicates he is a covenant child of יהוה את. In Gen 19:13-14 *For will destroy We* את *this place, because is waxed* (*known*) *greatly the outcry against them before* את *the face of* יהוה; *and* יהוה *has sent us to destroy it*. 14 *And Lot went out and spoke to his sons-in-law, who married his daughters and said, get up, get out of this place; for will destroy* יהוה את *this city*…implying that both יהוה and את are in agreement and will together destroy Sodom and Gomorrah because the cities sin has come up before את the face of יהוה but Gen 19:25 and 19:29 makes it clear that it is both יהוה through את that actually destroys the cities stating that 25 *And He overthrew* את *cities and all the plain and all the inhabitants of the cities and that which grew on the ground*…29 *And it came to pass, when destroyed Elohim* את *the cities of the plain, remembered Elohim* את *Abraham and sent* את *Lot out of the midst of the destruction, when He overthrew* את *the cities in which Lot lived*.

Also in Gen 19:15 *then the angels hurried Lot saying, get up, take* את *your wife*…implying that Lots wife is a covenant child of את and she is an example how covenant children can forfeit their lives if they disobey Elohim. All through the Tanakh the placement of the את (*mark*) of Y'shua in front of people's names makes it clear who they belong to by covenant and make no mistake את children are representatives of יהוה את on earth. To harm them is to harm יהוה את and to bless them is to bless יהוה את Elohim (*plural*). A perfect case in point is Genesis 20:2 when Abimelech takes את Sarah into his house and in Gen 20:3, that night Elohim comes to Abimelech in a dream and says to him, *"you are about to die"*, because the woman who you have taken *is* another man's wife. יהוה Father working His will, through את Y'shua both Elohim working together as ONE, this is the characteristics of the divine Yah-head unfolding.

5. PARSHA (5) CHAYEI SARAH (*life of Sarah*) (Genesis 23:1-25:18)

Aleph/Tav ALERT: The very first time Rebekah's name is mentioned in the Torah in Gen 22:23 there is an את in front of her name. In Gen 24:23 by virtue of where the את is placed in this scripture it would appear that when Abraham's servant, Eliezer sees Rebekah for the first time he asks her, from whom she has descended from to make sure she is not a Canaanite, so that he will fulfill his master's wish to see promptly if she is a worthy candidate for Isaac. This verse is repeated in Gen 24:47 as Eliezer recounts to Laban his meeting with Rebekah for the first time that day and Eliezer knows immediately she is the one for Isaac and gives thanks to יהוה את *the* Elohim who has led Eliezer in the right way to bring an את daughter of my master's brother to his son. In Gen 24:35 Eliezer tells Rebekah's brother, Laban that יהוה has blessed את his master greatly. Eliezer also shares with Laban in Gen 24:36 that his master (*Abraham*) has given to Isaac everything את has given to his master…implying that everything that comes from יהוה Father is through את Y'shua the Messiah.

6. PARSHA (6) TOLDOT (*generations*) (Genesis 25:19-28:9)

Aleph/Tav ALERT: Concerning the life of Jacob and Esau, in Gen 25:28, both Jacob and Esau have את symbols in front of their names in the beginning of their life together but the LAST time we see the את symbol used in front of Esau's name in the Torah is in Gen 27:1, on the day Isaac calls to Esau to ask him to hunt him some savory meat so that he (*Isaac*) may bless Esau as the first born. Once Jacob deceives Isaac and receives the first born blessing in Esau's place, we NEVER see the את symbol in front of Esau's name again in the Torah, even though it is used another 78 times but continues to be only in front of Jacobs name thereafter.

The reasoning why Esau has no את symbols after Gen 27:1 is explained by Moses in Gen 25:34 so despised Esau *his* את birthright! Consequently, not only is it important to notice where the את is placed but also where the את is NOT placed.

7. PARSHA (7) VAYETZE (*and he went out*) (Genesis 28:10-32:3)

Aleph/Tav ALERT: Concerning the name Rachel which is used a total of 45 times in the Torah, the את is used only 6 times in front of her name during key events starting in Gen 29:10 when Jacob sees Rachel for the first time; Gen 29:18 when Jacob confesses his love for her and commits to work for Laban for 7 years to earn her hand in marriage; Gen 29:28 when Rachel is finally given to him in marriage; Gen 29:30 when Rachel sleeps with Jacob for the first time; Gen 30:22 when Elohim remembers Rachel and opens her womb for the first time; and the last time is in Gen 33:2 just before they confront Esau we see a ואת in front of her name as the order of the family is given. Special attention should be noted that the את is also used in place of Rachel's name, such as in Gen 29:21 where Jacob says to Laban, *give me* את *my wife*. Also in Gen 29:27 where Laban says to Jacob complete *the* week *with Leah* and we will give you also את (*Rachel*) for serving me another seven more years…the scripture actually reads, '*complete the week and we will give you also* את *for serving me another seven more years'*.

8. PARSHA (8) VAYISHLACH (*and he sent*) (Genesis 32:4-36:43)

Aleph/Tav ALERT: Concerning Dinah…her name is only used 8 times in the Torah, 4 of which appears an את in front of her name and twice an את is in place of her name. The first time her name is used in Gen 30:21 at her birth it is clear that the scripture implies את names her. The first time we see an את in front of her name is when the scripture speaks of her being defiled by Shechem in Gen 34:5 and 13 so it is actually both Dinah and the את that are defiled, such is the strength of covenant with the Yah-head. We see Dinah's name replaced by the את in Gen 34:3 when Shechem says *he loved* את *the young woman and spoke kindly to her*…and in Gen 34:4 *Shechem spoke to his father Hamor saying get me* את *the young woman to marry*. The 3rd time the את is used in front of Dinah's name is in Gen 34:26 when her brother's Simeon and Levi kill both Shechem and his father Hamor and *took* את *Dinah out of Shechem's house*...The last time in the Torah in Gen 46:15 we see a ואת used when speaking on the genealogy.

9. PARSHA (9) VAYESHEV (*and he settled*) (Genesis 37:1-40:23)

Aleph/Tav ALERT: Like Dinah the first time the name Joseph is use in Gen 30:24 he is being given his name by את and the following verse (25) he is born and an את is in front of his name from birth signifying his covenant relationship with Messiah and the Yah-head. Joseph's name is used a total of 157 times in the Torah, with the את appearing in front of his name 13 times and it is common knowledge that his life is a type and foreshadow of Y'shua the Messiah for Joseph will save the Egyptians and the Israelites from starvation. Key points of interest for the את are as follows, in Gen 37:23 when Joseph is stripped by his brothers of his clothing they were actually stripping את coat from Joseph, a type and foreshadow of Y'shua who would be stripped of his robe and humiliated by the Romans. In Gen 37:28 Joseph's name is used 3 times in this one verse and every time there is an את in front of his name symbolizing it was את Joseph who was lifted out of the pit, את Joseph that was sold for 20 pieces of silver and את Joseph was sold by his brothers. In Gen 37:31 when Joseph's brothers take Joseph's את coat, they are actually dipping it into the blood of a goat, which is a type and foreshadow of את blood which will be shed. All these verses are symbols of a type and foreshadow in future events that would unfold in the life of Y'shua the Messiah the את being sold by his brethren (*House of Judah*), having his blood stained clothing stripped from off his back and thrown into the pit of death.

10. PARSHA (10) MIKETZ (*at the end of*) (Genesis 41:1-44:17)

Aleph/Tav ALERT: Continuing with the life of Joseph, whose life is a type and foreshadow of Y'shua the Messiah. We see in Gen 41:8…*and Pharaoh told them* את *his dreams*…implying that Pharaohs dreams are prophetic and given to him by את. We see in Gen 41:9 that it is את that causes the chief butler of Pharaoh to remember Joseph and that Pharaohs authority is actually given to him by את. In Gen 41:16 we see that it is the את that will give the interpretation of peace to Pharaohs dream. In Gen 41:34-35 we see that it is את that owns the land and the food of Egypt and in Gen 41:42 we see authority over Egypt is transferred to Joseph by an את ring which Pharaoh gives to Joseph to wear.

11. PARSHA (11) VAYIGASH (*and he drew near*) (Gen 44:18-47:27)

Aleph/Tav ALERT: Continuing with the story of Joseph and his brothers we see in Gen 44:22 and 34 that their father Jacob (*Israel*) sits in a position of authority over the 12 sons as את and eventually they will have to confront Jacob and confess what they have sworn never to tell him under penalty of death to each other, that they were responsible for getting rid of Joseph. This is also a type and foreshadow of the House of Judah one day realizing what they did to Y'shua and having to both confess and seek forgiveness before our heavenly Father. In Gen 46:30 Jacob finally sees Joseph again, whom he thought was dead and says now he

can die because he has seen the face of את in Joseph's face, who has saved Jacob and *the* Children of Israel and all Egypt from starvation.

12. PARSHA (12) VAYECHI (*and he lived*) (Genesis 47:28-50:26)

Aleph/Tav ALERT: As Jacob's (*Israel*) life is coming to a close Joseph brings him his two sons Manasseh and Ephraim for him to bless. In Gen 48:1 and 13 we see that both Manasseh and Ephraim belong to את. In Gen 48:5 Jacob tells Joseph that Manasseh and Ephraim are now his sons and in verse 11 Jacob reveals that Elohim has revealed to him what will happen to את seed, his descendants. When Jacob lays his hands on Manasseh and Ephraim in Gen 48:14 to bless them, Jacob's hands are now את Y'shua's hands as Jacob crosses his forearms making the sign of the Paleo-Hebrew Tav (*covenant*) and grafts Joseph's two sons into the covenant tribes of Israel. In Gen 49:1 it is את Y'shua that reveals to the sons of Jacob what will befall them in the last days and it is interesting to notice through the prophecy where the few את with adjoining Hebrew letters are placed and their possible meaning. In chapter 50 it is interesting to see that the word *father* is used 13 times to describe Jacob (*Israel*) after his death and 6 times there is an את in front of his title reflecting respect to Jacob's authority and covenant position relative to Y'shua the Messiah as Father of the 12 tribes.

EXODUS
(*Shemot*)

The word Exodus means *Departure* and the author of the Book is Moses as stated in Exodus 17:14. The Book of Exodus does not state when it was written but the date of authorship is likely between 1450 and 1400 B.C., which is the approximate time that Moses led the Israelites out of Egypt and the approximate time of Moses death.

Aleph/Tav את Used in **EXODUS**: אֶת et 0 times, אֶת־ et- 580 times, אֵת eet 61 times, אֵת־ Et- 8 times, אֵת Eet 2 times, אָת aat 0 times, אַת at 0 times, אַת־ at- 0 times = Total 651
Vav/Aleph/Tav ואת W^{a}'at וְאַת 0 times, W^{a}'eet וְאֵת 54 times, W^{a}'et- וְאֶת־ 166 times = 220 Grand Total **881**

13. PARSHA (1) SHEMOT (*names*) (Exodus 1:1-6:1)

Aleph/Tav ALERT: From the close of the Book of Genesis to the beginning of the Book of Exodus story when Moses is born is a span of hundreds of years and Jacob's 12 sons and many of their descendants have all died in Egypt and את Children of Israel have become a multitude of approximately one million people in bondage (Ex 1:14) to a new Pharaoh who does not remember את Joseph (Ex 1:8). Ex 1:14 says the Egyptians *"made bitter* את *their lives"* also Ex 2:24 *And heard, Elohim* את *their groaning and remembered Elohim* את *His covenant with* את *Abraham, with* את *Isaac with* ואת *Jacob*...implying that Y'shua and Father are acquainted with His covenant children's pain and suffering firsthand. Ex 1:17 states the Egyptian midwives feared את Elohim and they protected את male children. Ex 2:1 states a Levi took an את daughter for a wife and she gave birth to את child who was placed inside an את Ark (Ex 2:5) and placed in the river. Just like Joseph, Moses' life is also a type and foreshadow of Y'shua our Messiah because he would be used by Elohim to save את Children of Israel. In Ex 2:5-6 Pharaoh's daughter opens את Ark and sees את child. From Ex 2:3 to Ex 2:9 the את is placed in front of the word *child* 4 times and the את child hasn't even been named yet but we can see by the placement of the את that he is very special. In Ex 3:3 Moses sees the burning bush is not consumed and says he must go see the את sight. The burning bush must be both יהוה and את together as the Yah-head because יהוה is always represented by FIRE and את by smoke or a cloud. Both are present when speaking to Moses from the burning bush because the voice from the bush cries out to Moses **TWICE** (Ex 3:4). Confirmation of this is also the fact that Ex 3:2 says the Angel of יהוה appears in the bush yet verse 7 says יהוה speaks to Moses from the bush. Moses is told in Ex 3:12 that when he has brought את people out of Egypt they will serve את Elohim on this mountain (*Sinai*) implying they will serve both יהוה and את together. In Ex 4:15 Moses is told when he goes to Egypt he will speak את words to Pharaoh and in verse 4:17 Moses is told that the staff (*rod*) will work את signs and again in verse 4:20 the staff is את rod to work wonders. In Ex 4:23 Moses is told to tell Pharaoh that Israel is את firstborn son and to let them go. In Ex 5:2 Pharaoh tells Moses he does not know את יהוה (*Yah-head*) *and* neither will he let go את Israel!

14. PARSHA (2) VAERA (*and he appeared*) (Exodus 6:2-9:35)

Aleph/Tav ALERT: Again we see the proclamation in Ex 6:3-5 that the את covenant יהוה Father has made with Abraham, Isaac, Jacob, their descendants and the land is through את. The list of the generations of the Levites start in Ex 6:16 and in Ex 6:25 we see the first mention of someone who will be very special אֶת־ Phinehas is born. The next time we will see Phinehas name is in Num 24:7 when he does a very brave act and stops a plague against the את Children of Israel and his reward is that את enters into a everlasting את Covenant of Peace with he and his descendants (Num 25:12). We see in Ex 7:3 that it is יהוה through את who hardens

Pharaoh's heart so that את can multiply His את signs and את wonders upon the land of Egypt. In Ex 7:1 we see that it is יהוה speaking to Moses and laying His את hand upon Pharaoh and Egypt, as a result, it appears to be את bringing forth the judgments of יהוה upon Egypt. This is a perfect picture of the Yah-head, יהוה works with and through את together as ONE and they have worked this way forever. Ex 7:20-25 we see it is את who strikes the waters and turns them to blood for 7 days. Ex 8:6 we see it is את hand that brings forth the plague of frogs and in Ex 8:16-18 it is את hand that brings forth the plague of lice and again in verse 21 it is את hand that brings forth the plague of flies (*insects*). We see in Ex 9:6 that it is by את that the Egyptian cattle die in the land of Egypt. In Ex 9:10-11 we see it is את ashes that Moses uses to produce boils on all Egyptians and in Ex 9:22-29 it is את hand that both starts and ends the plague of hail and fire upon Egypt. So, we continue to see this protocol and pattern of the Yah-head (*Elohim*) revealed as יהוה Father's divine will is carried out both with and through את Y'shua by the power of יהוה Father's Holy Spirit which binds them together as ONE. Consequently, any time the Hebrew word *'Elohim'* is used in scripture it is describing the complete Yah-head, both יהוה Father and את Y'shua.

15. PARSHA (3) BO (*enter/go*) (Exodus 10:1-13:16)

Aleph/Tav ALERT: Ex 10:2 claims that the purpose את hardens Pharaoh's heart is so that Moses may tell his descendants what את did in Egypt so that they may know יהוה Father. It is rare that you see the wording "יהוה את and Elohim" mentioned all together in scripture but in Ex 10:7-8 Pharaohs' servants tells Pharaoh to let go of את men so that they may go serve את יהוה their Elohim. Again this is a perfect picture of the Yah-head, יהוה Father working through את Y'shua, together as ONE. Ex 10:13-19 we see it is את that brings and takes away the plague of locust. In Ex 10:22 when Moses stretches forth his hand, it is actually את hand of authority that brings the plague of darkness upon Egypt for 3 days. This is a beautiful picture of man walking in covenant with יהוה את because we become an extension of the Yah-head. BUT why a Plague of Darkness and why 3 Days? This could only be a type and foreshadow of את Y'shua our Messiah's death at Calvary and 3 days later His resurrection provides freedom to all those who repent and enter into covenant with Father through the blood of Y'shua because right after את Plague of Darkness is the death of the first born and Israel is SET FREE!

Now concerning the last plague and Passover Ex 12:8 states it is את flesh they will be eating that night as the Passover Lamb and Ex 12:13 and 12:23 states it is את blood of the Passover Lamb that will be placed on the door post as an את sign. Ex 12:17 claims that it is the את Unleavened Bread, which they are, commanded to observe this את day as a ordinance for ever! Ex 12:36 we see it is את that gives the Israelites favor with the Egyptians and את who also allows them to plunder the Egyptians and notice in Ex 12:51 that it is both יהוה and את that lead the Children of Israel out of the land of Egypt together manifesting physically as the cloud by day and pillar of fire by night that lead them. יהוה Father is represented by FIRE and את Y'shua by the CLOUD, the same manifestation when Abraham was making covenant with the Yah-head that passed over the sacrifices in Gen 15:17.

16. PARSHA (4) BSHALACH (*when he let go*) (Exodus 13:17-17:16)

Aleph/Tav ALERT: As we have seen that Joseph's life was a type and foreshadow of Y'shua the Messiah because he saved את Children of Israel. As the Israelites depart from Egypt in Ex 13:19 they carry את bones of Joseph and notice the את in front of *bones* twice. In Ex 14:4-5 it is את who hardens Pharaoh's heart to chase after את Israel so that the Egyptian army may be completely destroyed. Now when the Israelites see Pharaoh's army they become fearful but Moses states in Ex 14:13 to Fear Not and Stand Still and see אֶת־ salvation (*Yeshuwah*) of יהוה. Again a perfect picture of the Yah-head, יהוה Father working through את Y'shua as ONE and they work the same way today. In Ex 14:16 and 21 we see it is את hand that parts the waters of the Red Sea and Ex 14:25 it is את hand that causes the wheels of their chariots to fall off and Ex 14:26-28 את hand that closes the Red Sea. Ex 14:30-31 states that all Israel saw את work greatly that day and they feared את. In Ex 16:7 as the Israelites begin to suffer in the wilderness and murmur; Moses warns them that את hears their murmurings against יהוה. Now in Ex 16:31 the first time the Israelites see Manna from heaven they call it את his name Manna. (Note: *the Hebrew word for 'name' in verse 31 is shem and over 70 times is rendered 'his name' when spelled the exact same way as in verse 31*) So the verse could read, *'they called it* את *His name Manna'.* Confirmation that את is represented in the Manna is in Ex 16:23 which states that the Manna they baked and broiled in the wilderness is את and in Ex 16:35 it states that they ate את Manna for 40 years. The את Manna Father gave in the wilderness feed them physically and was a type and foreshadow of את Bread of Life that יהוה Father gives to all those who receive את Y'shua as Messiah who gives the promise to inherit Eternal Life (John 6:31-40) and those who eat His body and drink His blood will never hunger or thirst spiritually. Ex 17:2-7 states that the Israelites were actually tempting both את and יהוה with their murmuring.

17. PARSHA (5) YITHRO (*Jethro*) (Exodus 18:1-20:26)

Aleph/Tav ALERT: Ex 18:16-20 makes it clear that the statutes, ordinances and commandments of Torah came from יהוה Father through את Y'shua and they are given to show the את way and the את work that they/we should walk in to obtain the promised blessings and avoid the curses. Y'shua confirms this protocol before His death and resurrection in John 14:6 *I am the way, the truth, and the life. No one comes to the Father except through Me.* Ex 19:5 states, *Now therefore if you will obey My voice and keep* את *My covenant, then you will be a peculiar treasure to Me above all people.* In Ex 20:1-2 it is Elohim את יהוה together that speak from את Mount Sinai and proclaims the 10 Commandments to the Israelites for both the FIRE and the CLOUD were present on top of Sinai. It is important to notice that the את is used in 3 of the 10 commandments; they are: 1). The 3rd Commandment: Ex 20:7 *not to take* את *name of* יהוה *your Elohim in vain*; *because* יהוה את *will not hold him guiltless, who takes* את *His name in vain*; and 2). The 4th Commandment: Ex 20:8-11 *to remember* את *day, the Sabbath and keep it consecrated* (*set apart*); and 3). The 5th Commandment: Ex 20:12 *to honor* את *your father* ואת *and your mother*. The Ten Commandments are repeated in Deut chapter 5:6-21 with the same Aleph/Tav את Symbols.

Note: The reason the את is placed in these 3 commandments is because they are monumental in the life of every covenant believer as to how we establish a firm foundation to build our lives from and if these 3 are not obeyed it will be impossible to prosper in יהוה את Kingdom. These 3 are the key to maintaining an intimate relationship with the Yah-head. The commandment to honor His Name is actually a *catch-all* to keeping ALL His commandments by striving to walk blamelessly before Him. Consequently, when we break His commandments we are not honoring His Name which has been placed on us through covenant. The keeping of the Covenant of Sabbath (Ex 31:16) opens a doorway to the Yah-head whereby we can be intimately refreshed and know יהוה Father, or better yet, be known by יהוה Father by name and be numbered with the righteous. If you cannot honor your parents, who are in a divine position of physical authority over you, then you will not honor the Yah-head whom you cannot see. All three of these were a capital offense, punishable by death, if they were broken in the covenant land.

18. PARSHA (6) MISHPATIM (*ordinances*) (Exodus 21:1-24:18)

Aleph/Tav ALERT: Starting in Exodus chapter 21 Moses begins to teach the instructions of Torah to the redeemed את Children of Israel (*Israelites*) and prepare them to enter יהוה Father's covenant את land. We can easily see that יהוה Father, made an everlasting blood covenant though את with the Israelites and were set free to serve the Yah-head את יהוה our Elohim and walk in His Torah. In Leviticus 23:2 it is clear that all the Feast Days the Israelites are to keep belong to יהוה Father, yet in Ex 23:14-15 we see that these same Feast Days are presented to us through את and are all shadow pictures of prophecy that reveal את Y'shua the Messiah (Col 2:17). In Ex 23:27-28 it is יהוה Father through את that will give the Israelites victory against their enemies, the TWO working together as ONE. In Ex 23:31 we see it is יהוה Father through את that sets the boundaries of the covenant land, which to this day, Israel is yet to acquire.

In Ex 24:7-8 the Israelites swear an oath to be obedient to all that יהוה Father commands and Moses sprinkles them with את blood of a bull (*calf*) and the everlasting Mosaic Covenant is created between the Israelites and their descendants forever with יהוה Father through את blood represented by the bull. This is continuing in proper protocol as how the Yah-head has always made covenants and is a type and foreshadow that Y'shua will follow at Calvary with the new covenant made with יהוה Father through את His blood fulfilling the prophecy given by Jeremiah 31:33 *But this is the covenant that I will make with* את *House of Israel after those days, says* יהוה: *I will put* את *My Torah in their inward parts and in their heart will I write it; and I will be their Elohim and they shall be My people.* After this in Ex 24:9-11 Moses and Aaron, Nadab and Abihu and seventy of the elders of Israel go up את Mount Sinai and see את Elohim and they ate and drank with Him. This can only be Y'shua that they eat and drink with in the presence of יהוה Father's Holy Spirit since Y'shua states in John 6:46 *No one has seen the Father except the one who is from Elohim*; *only He has seen the Father.* In Ex 24:12 Moses is told by יהוה to come up the mountain where he will receive את tablets of stone of the commandments from את Y'shua. This is the Yah-head יהוה Father working with and through את Y'shua together in ONE accord.

19. PARSHA (7) TERUMAH (*offerings*) (Exodus 25:1-27:19)

Aleph/Tav ALERT: In Exodus chapters 25, through 30 Moses is commanded to build את Tabernacle (Ex 26:30) and we notice that יהוה Father through את shows Moses the pattern (Ex 25:9) and all the furnishings belong to את from the Ark (Ex 25:14), the mercy seat (Ex 25:21), the table of showbread (Ex 25:27), the menorah (Ex 25:31-40), the altar of sacrifice (Ex 27:1-8), the priestly garments (Ex 28:3), the priest breastplate (Ex 28:28), the Urim and the Thummim (Ex 28:30), the altar of incense (Ex 30:3) and everything else is made for and belongs to את יהוה the Yah-head.

20. PARSHA (8) TEZAVEH (*you will command*) (Exodus 27:20-30:10)

Aleph/Tav ALERT: Special attention should be given to where the את is placed any time Aaron is putting on or taking off his priestly את garments. These garments are set-apart and represent את Y'shua the Messiah clothed as our High Priest. Starting in Ex 28:1 we see the את in front of Aaron's name in regard to him ministering in the office of priest before יהוה Father. Again, notice in Ex 29:5 when the את garments are placed upon Aaron for the first time, there is an את in front of his name, which reads…*And you will take* את *the garments and put them upon* את *Aaron* את *the coat,* ואת *robe of the ephod,* ואת *the ephod,* ואת *the breastplate.* Also in Ex 40:13 and Lev 8:3 the את is in front of Aaron's name in regard to the priestly garments again. We see the את in front of Aaron's name again when he is taking off his priestly את garments just before he dies to transfer the את garments to Eleazar his son in Numbers 20:26-28. In fact in Ex 28:3 it is actually the את garments that consecrate Aaron so that he can minister to יהוה Father and in Ex 28:30 by wearing the את garments and the placement of the את Urim and Thummim under the breastplate, the high priest actually bears the judgment of את Children of Israel before יהוה Father continually. The position of high priest is a direct reflection of את Y'shua our Messiah after the Order of Melchisedic according to the Book of Hebrews 5:6. In this weekly Torah section take notice where the את is placed in regard to the connection with covenant objects and furnishings used in the את Tabernacle for worship including את garments, את blood, את oil, and the את ephod, etc.

21. PARSHA (9) KI TISA (*when you elevate*) (Exodus 30:11-34:35)

Aleph/Tav ALERT: Exodus Chapter 31 is a short chapter but notice how many times the word Sabbath is use with an את in front of the word signifying that יהוה Father established the Covenant of Sabbath after creation on the 7th Day and placed את Y'shua as Adonai over that Day confirming Matt 12:8 and Luke 6:5 where Y'shua declares before His death and resurrection that He, *the Son of Man is Adonai of the Sabbath.* Ex 31:13-17 claims that את Sabbath Day is a sign (*mark*) between each covenant child and את יהוה (*Yah-head*). In Ex 31:16 יהוה Father commands את Children of Israel to keep את Sabbath, to observe את Sabbath throughout *all* their generations as an everlasting covenant. In Ex 32:11 Moses seeks את *face of* יהוה *his Elohim*…confirming what Y'shua said to Philip in John 14:9 *he that has seen Me has seen the Father.* In Ex 32:13 it is יהוה Father through את that will multiply Abraham's seed as the stars of heavens. In Ex 33:4 Moses delivers *to the people* את *words*…confirming again that Moses is dealing with את Y'shua face to face.

In Ex 33:10 when the CLOUD descends at the Tabernacle door to speak with Moses את presence in the Pillar of the Cloud conversing with Moses whom the people begin to worship. In Ex 33:18 Moses begs Him to show him His את glory. In Ex 33:20-23 יהוה Father explains to Moses he cannot see His את face (*full glory*) but he will put Moses in the cleft of a rock while יהוה passes and when He takes away His את hand then Moses will be able to see His את back but not His face. Ex 34:6 states…*And* יהוה *passed by before him and proclaimed* יהוה, יהוה *is* El. So, you have to wonder, who this is that Moses has just witnessed? This is the only time the words 'יהוה, יהוה *is* El' are written this way in the entire Tanakh and they are used to describe the attributes of the Yah-head. This could only be describing both the Father and the Son because they share the same memorial name (יהוה) and are ONE EL or ONE GOD in ONE SPIRIT (Eph 2:18 *For through him we both have access by One Spirit unto the Father*). Remember, there is not an idle word in the Torah and in the past when someone's name was spoken TWICE it was confirmation the complete Yah-head (Elohim) was speaking, both Father and Son. So in conclusion, I submit את Y'shua was in the cloud and shielding Moses eyes and protecting him as the proclamation came forth from the Yah-head as יהוה Father passed by in the power and brilliance of His Holy Spirit. The declaration would also confirm the Yah-head is TWO who work together as ONE EL. It could have only been Father because no man can look upon His face and live as Y'shua confirms in John 6:46 *No one has seen the Father except the one who is from Elohim; only He has seen the Father.* The experience proves to be overwhelming to Moses who falls on his face to worship and later comes down from Mount Sinai and the Israelites actually see את face (*presence*) in Moses face (Ex 34:35).

22. PARSHA (10) VA YACHEL (*and he assembled*) (Exodus 35:1-38:20)

Aleph/Tav ALERT: From Exodus 35:1 we see that the congregation actually belongs to את Y'shua. Also notice the את mark of Y'shua on all the furnishing for the Tabernacle starting in Ex 35:11 through verse 35:19, including the offering (Ex 35:21), the linen (Ex 35:25) and the stones and breastplate (Ex 35:27). In Ex 36:1 we see it is יהוה Father, by His Spirit, that gives His anointing of Wisdom and Understanding to certain men who were chosen as craftsmen to do the physical work to create את furnishings to be used in the service in His Sanctuary. Throughout the rest of Exodus Chapter 36, through 40 we see the את again on all the temple furnishings including the scared anointing oil in Ex 37:29. Please note there are more את is these sections of scripture concerning the covenant temple furnishings than any other place in the Tanakh.

23. PARSHA (11) PEKUDEI (*accounts of*) (Exodus 38:21-40:38)

Aleph/Tav ALERT: We see that the priestly garments in Ex 39:1 and the ephod in Ex 39:2 are sacred and they are made for את to wear as Aaron stands in His stead as High Priest to serve יהוה Father. This shows the strength of covenant with the Almighty. The same could be said about all the sacred vessels and furnishings throughout Exodus Chapters 38 through 40. Y'shua our Messiah has His את (*mark*), as the Strength of the Covenant, on everything pertaining to יהוה Father's Tabernacle including His covenant children.

LEVITICUS
(*Vayikra*)

The word Leviticus means *And He Called* and the author of the Book is Moses. The Book of Leviticus does not state when it was written but the date of authorship is likely between 1450 and 1400 B.C., which is the approximate time that Moses led the Israelites out of Egypt and the approximate time of Moses death.

Aleph/Tav את Used in **LEVITICUS**: אֶת et 0 times, אֶת־ et- 385 times, אֵת eet 30 times,־אֵת Et- 13 times, אֵת Eet 1 time, אָתְּ aat 0 times, אַתְּ at 0 times, אַתְּ־ at- 0 times = Total 429
Vav/Aleph/Tav ואת W^{at}at וְאָתְּ 0 times, W^{at}eet וְאֵת 43 times, W^{at}et- וְאֶת־ 135 times = 178 Grand Total **607**

24. PARSHA (1) VAYIKRA (*and he called*) (Leviticus 1:1-6:7)

Aleph/Tav ALERT: Leviticus 1:2 immediately gets right into the understanding of sacrifice as a picture of Y'shua's presence represented in the Aleph/Tav את Symbol in any offering to be slaughtered at the temple. Lev 1:9 clearly shows us a type and foreshadow of את Y'shua Messiah on the altar as the burnt offering being poured out and consumed. These laws clearly establish certain requirements of what is an acceptable sacrifice to achieve atonement or covenant and they cannot be altered or changed. During the preparations for the burning, the entrails and legs represent the animals most innermost part of its being. The heart is from which our conduct springs and the internal organs represent our emotions and the legs represent our walk. All must be cleansed with water before all can be burned on the fire. The burnt offering is cleaned on the inside and then completely consumed. This is a perfect picture of what our devotion to Elohim should look like as covenant children just as 1 John 2:6 states, *He who says he abides in Him ought himself also to walk just as Y'shua walked.* This is what Elohim is desirous of His children to mature toward due to our access through את Y'shua Messiah to יהוה Father by His Spirit. We are to climb up on the sacred altar and place our flesh, our soul as a total sacrifice just as Y'shua did daily before יהוה Father. As bondservants we are to withhold nothing but we are to give our all just as He gave His all toward us. This is the picture את Y'shua Messiah wants us to see in the burnt offering for sin atonement. The burnt offering is painfully costly because it costs us our life, daily. This is what we are required to give in exchange for the forgiveness of our sins and this is our covenant obligation at its roots!

Concerning the sacrificial offerings on the altar at the temple in the book of Leviticus…the placement of the את clearly shows that any animal, grain (Lev 2:8) or libation (*wine*) offering being sacrificed or offered to יהוה Father on the את altar at the temple not only belongs to את as creator but once the high priest lays his את hands (Lev 3:8) on the animal and accepts the sacrifice/offering, which then sets it apart as sacred, by this act, it then is received by את Y'shua Messiah who then presents the animal's body and את blood (Lev 3:13) as a sacrifice before יהוה Father as a sweet savor (Lev 2:9). If את Y'shua did not present it to יהוה Father then it could not be received by יהוה Father. Let us not forget את Y'shua has always been the mediator between man and יהוה Father from the beginning. 1 Tim 2:5 *For there is one Elohim and one mediator between Elohim and men, the man Y'shua the Messiah.* In Lev 4:29 the את appears before the Sin Offering, which represents His presence on all acceptable sacrifices. As you read Leviticus bear in mind the picture that את Y'shua paints through His את (*mark*) is also a picture of each individual believer through covenant relationship, because the two must strive to work together as ONE by the power of יהוה Father's Holy Spirit. This was the focus of Y'shua's prayer to יהוה Father in the garden, that just as He was ONE with Father, so to would His disciples become ONE with יהוה Father (John 17:22).

25. PARSHA (2) TZAV (*command*) (Leviticus 6:8-8-36)

Aleph/Tav ALERT: Leviticus chapters 6 through 8 cover the subject of sacred offerings. Notice the את is placed before burnt offering, guilt (*sin*) offering, the rump, the inner organs and the blood in these chapters and many more, signifying that once the whole animal is set apart to be sacrificed on the altar to make atonement for someone the animal is then received by את Y'shua's presence who accepts the offering, sanctifies it and sets it apart to present the offerings as the High Priest before יהוה Father. This is another reason why the earthly את Tabernacle had to resemble the Heavenly את Tabernacle because the two work together as ONE.

The same applies to Lev chapter 8 and is why the את is placed before the priestly garments, the breastplate, the Urim and the Thummim, the turban on the High Priest head, the plates and the anointing oil, because all these items are used in maintaining the covenant which is the work of את Y'shua the Messiah with man. When the High Priest lays his hands on an animal it is as if את Y'shua is laying His hands on the animal as mediator of the covenants between the altar and heaven, this is why the את is before the word *hands* (Lev 8:14) in regard to the Levite's work in the Tabernacle which reveals the strength of our covenant with יהוה Father through את Y'shua the Messiah. Notice over and over again that the instructions came as commanded את יהוה Moses. This signifies and confirms the divine order by which the will of יהוה Father was carried out in His Tabernacle by the Levites. The Yah-head, יהוה Father and את Y'shua are working together as ONE for the redemption of man.

26. PARSHA (3) SHEMENI (*eighth*) (Leviticus 9:1-11:47)

Aleph/Tav ALERT: What a beautiful picture Lev 9:22-24 is, when Aaron, in the office as High Priest, lifts his hands to bless the people. His hands become את Y'shua's hands blessing His את people and FIRE comes out from the presence of יהוה Father and consumes את burnt offering on the altar. This was truly יהוה Father's presence manifested as the symbolism of the FIRE demonstrates! We see in Lev 10:17 a perfect scripture that shows us that a sin offering must be received by the presence of Y'shua by virtue of where the את is placed. That through the consecrated animal and its blood sacrificed on the altar and through confession and repentance of sin, a person or a people transfer their sin to the animal, which is received by את Y'shua the Messiah before יהוה Father so that atonement can be made and forgiveness obtained. For according to Hebrews 9:22 *In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.*

In Leviticus chapter 11 are the commandments of what is clean and unclean regarding meat and it is clear from Lev 11:43 and 11:44 by the את placement, that when we eat meat that is unclean we are actually defiling our body and יהוה Father's Holy Spirit within us for our body is a temple where the presence of יהוה Father's Holy Spirit desires to reside. Lev 11:43 commands us not to make ourselves or את in us detestable for 1 Cor 6:19 *Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from Elohim, and you are not your own? 20 For you were bought at a price; therefore glorify Elohim in your body and in your spirit, which are Elohims'*...continuing in 2 Cor 7:1 *Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of Elohim.*

27. PARSHA (4) TAZRIA (*tzara'at*) (Leviticus 12:1-13:59)

Aleph/Tav ALERT: In Leviticus chapter 13 concerning the plague of tzara'at (*leprosy*) it is clear from Lev 13:3 and 13:4 that את Y'shua is the one that inflicts sickness on His covenant children as judgment from sin and it is also clear from Lev 13:17 that את Y'shua is also our healer. We can see these characteristics confirmed in Deut 32:39 *See now that I, even I, am He and there is no god with Me: I kill and I make alive; I wound and I heal: neither is there any that can deliver out of My hand.* And also Isaiah 45:7 *I form the light and create darkness: I make peace and create evil: I* יהוה *do all these things.*

28. PARSHA (5) METZORA (*cleaning the leper*) (Leviticus 14:1-15:33)

Aleph/Tav ALERT: There is an amazing and mysterious ritual that is described in Leviticus chapter 14 that the priest are supposed to conduct concerning someone whom את Y'shua has healed of tzara'at (*leprosy*) before they can be declared clean, have their sin atoned for and rejoin the community. Other than Naaman being healed of leprosy in 2 Kings 5:14 there is no record of anyone we know prior to the time of Y'shua that was healed of leprosy and Naaman was not a Israelite so the laws concerning this cleansing would not have applied to him, so the Levite priest had never performed this ritual until Y'shua the Messiah came. This ritual has confounded many as to its exact purpose and meaning but by examining the placement of the את it becomes easily interpreted. Keep in mind that everything in Torah points to את Y'shua and there are NO idle words. In the first chapter of Isaiah Israel's sin is compared to leprosy, which has made her unclean and separated her from יהוה Father. Leprosy is a death sentence and is a supernatural occurrence.

If someone is healed from leprosy it is a miracle because there is no cure. Leprosy begins from inside the body and is a perfect spiritual picture of where our sin originates from and we all are born with this unclean condition and in need of being redeemed and healed. The priestly ritual does not heal them; this would have already happened. So with that brief mind-set the placement of the את will confirm what Father is desirous of revealing about the work of messiah in this ritual. There are two birds and the את bird being killed is to declare the leper as clean and is a type and foreshadow of Messiah as our redeemer. This is confirmed by the placement of the את. The את bird was tied to the cedar wood stake by the scarlet yarn and lowered into the earthen (*clay*) vessel (*grave*) being filled with running water while the priest probably twist its neck and drowned it. The second את bird is sprinkled with the hyssop branch after being dipped into the את blood and water. The man is then sprinkled with the את blood and water from the

hyssop branch and the את live bird is released in an open field. The man is then declared clean by the high priest. The released את live bird symbolizes the את Messiah's resurrection from the dead. Since there are את by both birds, both work together to declare the leper clean. The shaving of את hair is to humble him. The two male lambs are slain to atone for his past sin and guilt (*conscience*). Then the blood is placed on the man's right ear, right thumb and right big toe to provide atonement for the whole man; from the sins of his past words, to his past deeds and his past ways of sin in which he walked. The symbolism is a perfect picture of את Y'shua the Messiah who was the lamb who would be slain from the foundation of the world (1 Peter 1:20) to make atonement for our past sins both inwardly and outwardly.

29. PARSHA (6) ACHAREI MOT (*after the death*) (Leviticus 16:1-18:30)

Aleph/Tav ALERT: In Lev 16:4 notice the association of the washing of water in relation to את and our body. A complete study could be done on the association of water in regard to the את Messiah. The first substance that is mentioned in Gen 1:2 is water. Water comes before light is created and before the land appears. Water is the foundational substance required for all physical life. With the washing of את water, man can become both spiritually and ritually clean. Baptism (*mikvah*) in water can supernaturally circumcise the heart by the removal of spiritual waste and cleanse the conscience. Y'shua the Messiah said in John 7:38 *Whoever believes in Me, as the Scripture has said, streams of living water will flow from within him.* Y'shua is speaking of the scripture verse in Jeremiah 17:13 O יהוה, *the Hope of Israel, all that forsake you shall be put to shame. They that depart from Me shall be written in the earth, because they have forsaken, the fountain of living waters* את יהוה.

30. PARSHA (7) KEDOSHIM (*sacred ones*) (Leviticus 19:1-20:27)

Aleph/Tav ALERT: The את identifies covenant peoples, persons, places, things and titles pertaining to the ownership of property by יהוה Father through את Y'shua our Messiah (*Yah-head*). As you move through the Laws of Liberty (*Torah*) notice where the את is placed and where it is not placed. Paul declares in Romans 7:12 *the TORAH* (*nomos*) *is Holy and the Commandments are Holy (Set apart), Righteous (Just) and Good (of Benefit).* Lev 19:8 and 21 speaks about sacrifices made to יהוה Father are considered an את consecrated thing of יהוה Father which implies the presence of את Y'shua on those sacrifices in order for them to be acceptable and received by יהוה Father.

In Lev 20:1-3 there's a warning to the Children of Israel about the worship and dedication of our children to any foreign gods. יהוה Father *says I will set* את *My face against that man and cut him off for he has defiled* את *My sanctuary and profaned* את *Name, My sacred Name*! Again we see the working of יהוה Father through את Y'shua our Messiah who is the FACE of יהוה Father. Confirmation of this is when Philip asked Y'shua, show us the Father and we will be satisfied and Y'shua replied in John 14:9 *Have I been with you so long and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'? 10 Do you not believe that I am in the Father and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works. 11 Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves.* This is the protocol by which יהוה Father has worked with man from the beginning, by יהוה Father's Holy Spirit with and through את Y'shua who is the exact image of יהוה Father and has been given Father's authority to be Father's representative to speak יהוה Father's words and accomplish Father's works…the TWO working together as ONE!

31. PARSHA (8) EMOR (*say*) (Leviticus 21:1-24:23)

Aleph/Tav Alert: **Leviticus** 23 lists all of יהוה Father's Feast Days. Notice the symbolism in Lev 23:11-12 in regard to the sheaf which is waved before יהוה Father on First Fruits as a type and foreshadow of את Y'shua our Messiah that He fulfilled after the resurrection as the wave offering. On this day a male lamb is also offered before יהוה Father. In Lev 23:32 when we deny ourselves (*fast*) on the High Sabbath of Day of Atonement (*Yom Kippur*), את Y'shua Messiah becomes associated with our affliction, as does יהוה Father within our soul and feels our sacrifice of repentance on this most sacred day of the year. This is the power of covenant with the Yah-head. In Lev 24:11 capital punishment (*death by stoning*) was to be administered to any Israelite that blasphemed את Name of יהוה by speaking it in vain.

32. PARSHA (9) BEHAR (*on the mount*) (Leviticus 25:1-26:2)

Aleph/Tav ALERT: In Lev 25:18 יהוה Father tells Moses that the Children of Israel are to keep (*obey*) את My statutes and My judgments. We cannot separate יהוה Father's commandments in Torah from את Y'shua's commandments that He spoke in the Brit Chadashah (*New Covenant*) for they cannot have different commandments…all commandments come from יהוה Father. When Y'shua said in both John 14:15 *If ye love Me, keep my commandments*…and in John 15:10 *If ye keep My commandments, ye shall*

abide in My love; even as I have kept My Father's commandments and abide in His love. Y'shua was clearly talking about the commandments in Torah and we can see the proof of this in the Tanakh by the placement of the את. Lev 25:21 clearly points to the one who will be administering the blessings upon us as את Y'shua the Messiah if we obey His Torah. Lev 26:2 clearly points to את Y'shua as to whom is appointed over יהוה Father's Sabbaths…Matt 12:8 *For the Son of Man is Adonai even of the Sabbath.* And in Luke 6:5 *The Son of Man is also Adonai of the Sabbath.*

33. PARSHA (10) BECHUKKOTAI (*in My statutes*) (Leviticus 26:3-27:34)

Aleph/Tav ALERT: Lev 26:7 if we keep יהוה Father's commandments our enemies will also be את Y'shua enemies. Lev 26:9 promises also that if we strive to keep Torah that את will establish יהוה Father's Covenant with us and not reject us but Lev 26:15-38 begins the promises of judgment (*chastisement*) which will be administered by יהוה Father through את Y'shua against all His covenant children who do not honor יהוה Father's Torah. The Book of Leviticus ends with a very important statement in Lev 27:34 which states…*These are the commandments, which commanded* יהוה את *Moses for the Children of Israel in Mount Sinai*…indentifying that the commandments written in the Torah belong to both יהוה Father and את Y'shua, who work together as ONE (*Yah-head*), and were administered through את Moses.

NUMBERS
(*Bemidbar*)

The word Numbers means *In the Wilderness* and the author of the Book is Moses. The Book of Numbers does not state when it was written but the date of authorship is likely between 1450 and 1400 B.C., which is the approximate time that Moses led the Israelites out of Egypt and the approximate time of Moses death.

Aleph/Tav את Used in **NUMBERS**: אֶת et 0 times, ־אֶת et- 386 times, אֵת eet 39 times,־אֶת Et- 9 times, אֵת Eet 4 times, אָתְּ aat 0 times, אַתְּ at 0 times, ־אַתְּ at- 1 time = Total 439
Vav/Aleph/Tav ואת W[at]וְאָתְּ 1 time, W[at]eetוְאֵת 36 times, W[at]et-־וְאֶת 88 times = 125 Grand Total **564**

34. PARSHA (1) BEMIDBAR (*in the wilderness*) (Numbers 1:1-4:20)

Aleph/Tav ALERT: In Numbers first chapter Moses is commanded by יהוה to take a census of all the 12 tribes except one and the one tribe Moses is commanded not to count, in verse 49, is the only tribe that an את appears before their name, the Levites; whose job it is to minister in the את Tabernacle to Elohim and to take care of all the furnishings and to encamp round about the entire Tabernacle as a buffer between the Tabernacle and the 12 tribes. The Levite's job is to move the Tabernacle and to set it up and if a stranger comes near the Tabernacle he is to be put to death. Continuing through Numbers chapter 2, 3 and 4 we see the את placed primarily before scared objects pertaining to the Levites and their caring for the את Tabernacle and the sacred furnishings, utensils etc., which is all part of fulfilling יהוה role through את Y'shua by the Covenants made with Abraham and Moses with the 12 tribes.

35. PARSHA (2) NASO (*elevate*) (Numbers 4:21-7:89)

Aleph/Tav ALERT: We see all through scripture there is a pattern and protocol concerning repentance and restitution and it was always through את Y'shua even when the sacrifice was done with animals on the altar. Num 5:5-7 shows us clearly the established pattern by Father through את Y'shua in obtaining forgiveness of sin when confession is made (*repentance*) and then restitution must be paid and finally verse 8-10, את blood is shed for atonement. Num 5:12-31 is called the Torah (*law*) of Jealousy and is a type and foreshadow of Y'shua's bride during the end times and why she will be tested by יהוה Father's judgments and will have to endure the Great Tribulation to see who will be faithful and who will not be faithful for only the ones with the extra vessel of oil will make it to the bridal chamber. It is fascinating to see where the את are in this section. The wife being tested is definitely an את covenant child of יהוה and the high priest definitely sits in the office of את Y'shua in administering the את bitter water (Num 5:27) but according to the את curse (Num 5:23) if she is guilty, the punishment is administered by both יהוה and את according to verse 5:21 *when does make* יהוה את *your private parts shrivel* (*rot*) *and your abdomen* (*belly*) *to swell.* The Priestly Blessings is in this section Num 6:24-27. Notice that verse 27 states, *And they will put* את *My Name on the Children of Israel; and I will bless them*…implying that יהוה Name and His את mark are synonyms. In four different scriptures, Exodus 13:9, 16 and 31:13, 17 the word sign (*mark*) is used which is placed on all את covenant Children of Israel who keep His Sabbath and obey Torah. The Aleph/Tav את Symbol is a sign of covenant with יהוה and placement of the Aleph/Tav את Symbol in the Priestly Blessing can only confirm this. Notice in Numbers chapter 6:1-21 the Nazirite that is accidentally defiled by a dead person during his time of consecration has to re-consecrate his vow with a sin offering to both יהוה and את in Num 6:12.

36. PARSHA (3) BEHAALOTCHA (*in your going up*) (Numbers 8:1-12:16)

Aleph/Tav ALERT: Numbers chapter 8:5-26 is one of the most beautiful chapters concerning the anointing and separation of את Levites from את Children of Israel to replace the firstborn of the Children of Israel and in verse 8:18 as the only ministers to יהוה and the placement of the את leaves no doubt that the Levites and their את service are an extension of את Y'shua as ministers in the Tabernacle before יהוה Father. That is what the Levite High Priest does; he ministers to יהוה Father. Hebrews 5:10 tells us that *Y'shua is our High Priest after the order of Melchisedek* and 1 John 2:1 *concerning our sin, we have an advocate before Father, Y'shua the righteous*. Numbers Chapter 9 is the allowance for anyone who is unclean or on a journey who is unable to keep the Passover at the appointed time of the first month to be able to observe the feast the second month and clearly identifies in verse 9:2-5 את Y'shua with Passover just as Exodus 12:23-24 does and Num 9:2-5, etc. by the placement of the את. Num 9:5 states the familiar phrase, *The Children of Israel did according to all that commanded* את יהוה *Moses*.

In Numbers 11:10 the את people begin to complain to Moses about the Manna and this causes the anger of יהוה Father to blazed up violently and Moses was vexed also. But Num 11:11 begins an incredible conversation between Moses and יהוה and I will summarize it briefly. Moses actually asked יהוה *why have you treated me so badly and laid on me* את *responsibility of this people*? As if to say, these people are not my responsibility, they are את responsibility! Moses goes on to say in Num 11:12 *I did not conceive* את *people* and in Num 11:14 Moses says, *I am not able to carry* את *people, they are too heavy for me* and in Num 11:15 Moses says, *if you* את *are going to treat me this way then please just kill me here and now*! Num 11:20 יהוה says he will have the Children of Israel eat meat for a whole month until it comes out of their nostrils because *they have despised* את יהוה *who is among you and have wept before Him saying, why did we leave Egypt*? This is amazing…simply amazing.

37. PARSHA (4) SHELACH LCHA (*send for yourself*) (Numbers 13:1-15:41)

Aleph/Tav ALERT: In Num 13:2 the את is before the land of Canaan, which is Israel, because יהוה Father had made a covenant with the land with Abraham through את Y'shua. Please understand that every Covenant יהוה has made with man has been through the presence of את Y'shua and each Covenant is everlasting and with a divine function with the 12 tribes in regard to fulfilling יהוה Father's purpose on earth. In Num 13:26 we see even the את fruit of the land is included within the את Covenant with the land and include even the rivers such as the את Jordan (Num 32:5). In Num 14:30 יהוה Father is speaking to Moses about the oath (*swore*) He made…please notice that the Hebrew wording *"I swore"* is actually repeated twice in Hebrew and has an את between them, but the English KJV only shows the wording *"I swore"* once. This speaks volumes confirming that both יהוה Father and את Y'shua took this oath that the rebellious Children of Israel over 20 years of age would not enter into the Covenant Promise Land except Caleb, the son of Jephunneh and Y'hoshua, the son of Nun. This is reminiscent of when the Yah-head calls Moses, or Abraham or Samuel's name twice, which symbolizes the association and agreement within the Yah-head together as ONE. Now isn't that interesting…very interesting because there is not a idle word in the Torah.

Numbers Chapter 15 begins with the instructions from יהוה Father in regard to offerings made by fire to יהוה Father and the instructions end in verse 15:13 stating that, *Every citizen will do in this way* את *these things when presenting an offering made by fire as a sweet savor to* יהוה…implying that the instructions came from יהוה Father through את Y'shua. In Num 15:32-36 it repeats the story of the man gathering sticks on Sabbath and verse 15:36 states that the man was stoned to death, *as commanded* את יהוה *Moses*…implying that יהוה commanded the death through את Moses…and therein lies the answer to exactly how יהוה worked with את Children of Israel, through את Y'shua. Confirmation of this protocol of the Yah-head in the Brit Chadashah (*New Covenant*) is when Y'shua says in John 6:38 *For I came down from heaven, not to do Mine own will, but the will of Him that sent Me.*

38. PARSHA (5) KORACH (*Korah*) (Numbers 16:1-18:32)

Aleph/Tav ALERT: Numbers chapter 16 is the story of Korah's rebellion and in verse 16:5 Moses says, *tomorrow* את יהוה *will show you who are His*. Showing the pattern by which the Yah-head works with man from יהוה Father through את together as ONE. Num 16:9 Moses recounts to Korah concerning Elohim of Israel that separate you to bring you near to Him to do את service of the Tabernacle of יהוה Father. This is the job of the Levites, to work together as extensions of את Y'shua to serve as His את ministers in the Tabernacle before יהוה Father. For Y'shua is our High Priest forever after the order of Melchizedek (*King of Righteousness* Heb 5:6). The following day as they gather together in verse 16:28 Moses says, *by this you will know that* יהוה *has sent me to do* את *all these works*. In Num 16:30 Moses goes on to explain that if the men die an unusual death then you will know that they provoked both את and יהוה. In the following two verses just as Moses stops speaking את words the judgment of יהוה appears to be carried out by את Y'shua for verse 16:32 states, *And opened the earth* את *her mouth and swallowed up all the men that followed Korah*…implying את Y'shua caused the earth to open her mouth and swallow them as judgment.

39. PARSHA (6) CHUKAT (*ordinance of*) (Numbers 19:1-22:1)

Aleph/Tav ALERT: Num 19:1-10 is concerning the way to kill the את Red Heifer to create the Water for Purification of Sin from the את ashes of the heifer. Again the placement of the את gives insight into a deeper understanding that even the ritual of the preparation of the ashes are a type and foreshadow of events Y'shua would fulfill as Messiah on Calvary. Just as Y'shua was crucified outside the Temple grounds, the Red Heifer is taken outside the camp. The Levites who had the Romans do their dirty work watched as they crucified a man who had done no wrong, and they have His blood on their hands and became unclean, just as the Eleazar became unclean after having the Red Heifer killed before his eyes and sprinkled its blood seven times before the Tabernacle of the Congregation. Even the priest who burned the Red Heifer became unclean, just like the Roman soldiers became unclean for beating, whipping and crucifying an innocent man. The man who then gathers up the ashes also becomes unclean just as those who took Y'shua off the stake and wrapped His body and placed it into the tomb. The combination of cedar wood, hyssop and scarlet combined with the ashes of the Red Heifer create the Water for Purification of Sin (*red lye soap*), was a type and foreshadow of the death, burial and resurrection of Y'shua providing atonement of Sin. Just as Y'shua was completely consumed outside the camp so to was the Red Heifer consumed by fire to ashes. With the bathing of the soap a man becomes physically and ritually clean. Isaiah 1:18 *though your sins be as scarlet, they shall be as white as snow*…it all makes a perfect picture of our redemption provided by Y'shua on Calvary that qualified Him as our Messiah.

Concerning the את Rock which Moses struck…as the water came forth it was symbolic of את Y'shua our Messiah. Now יהוה Father had told Moses to speak to the Rock and because Moses did not believe he struck the Rock and was not permitted into the Promise Land. Notice where the את is placed in Numbers 20:11 *And lifted up Moses* את *his hand and he struck* את *the Rock with his staff twice*…implying the presence of את Y'shua was upon the Rock. Y'shua described the living water He had to give in John 4:14 *but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.* Paul reminds us the Rock which Moses struck was Y'shua the Messiah in 1 Cor 10:4 *And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Messiah.* Something to think about: Could the reason that Moses sin was so severe for striking the את Rock twice was because he actually defiled both יהוה Father and את Y'shua (*Yah-head*) represented together in the Rock?

40. PARSHA (7) BALAK (*Balak*) (Numbers 22:2-25:9)

Aleph/Tav ALERT: In this week's Parsha the entire lesson is the story of the Israelites in the Plains of Moab and how Balak, king of the Moabites, desired for Balaam to come and curse את people (Num 22:6). It is believed that Balaam was once a good man perhaps a prophet of Elohim but he had apostatized and had given in to the sin of covetousness, yet he still professed to be a servant of the Most High and still heard His voice and had a form of G-dliness for the Yah-head remained faithful. The second part of Num 22:6 is clear that את Y'shua is whom will bless His את people by His presence. Num 22:11 states that the people cover את face of the earth which only confirms who made the earth from the beginning. In Num 22:18 Balaam says, *I cannot go beyond* את *word that* יהוה *my Elohim*...implying he can only speak what the presence of את tells him to speak and repeats this statement in Num 24:13 that says, *I cannot go beyond* את *commandment of* יהוה *to speak either good or bad of my own mind.* Now Num 22:28 simply states that when Balaam's donkey starts talking to him, it is יהוה Father's will that the donkey speak את words to Balaam and it is יהוה Father's will that את open Balaam's eyes to see the את Angel of יהוה. Consequently, again we see the pattern of יהוה Father's will working with and through את Y'shua together as ONE. The את Angel of יהוה Father who speaks to Balaam could only be את Y'shua and proof of this, in this story, in Num 22:35 when the Angel of יהוה tells Balaam to speak only את words I speak to you. Only the Spirit of the Yah-head could be working together speaking through Balaam, not an angel. Num 23:12 confirms that Balaam can speak only, את *that which* יהוה *has put in my mouth, Him must I take heed to speak.*

41. PARSHA (8) PINCHAS (*Phineus*) (Numbers 25:10-29:40)

Aleph/Tav ALERT: Num 25:11 speaks of the righteous act by Phinehas the Levite that actually became responsible for turning away יהוה Father's zealous את wrath from את Children of Israel and goes on to say that Phinehas, *was zealous for* את *My sake among them.* As a reward to Phinehas יהוה Father enters into an את Covenant of Peace and a Covenant of Everlasting Priesthood with he and his descendants forever. It is interesting to note that in 1 Chron 6:4-14 in listing the priestly descendants of Phinehas all of them have a Aleph/Tav את Symbol in front of their name signifying the את Covenant of Peace with יהוה Father and ends only with their going into captivity into Babylon. Num 26:10 recaps Korah's rebellion and states, *And opened the earth* את *her mouth and swallowed them*…signifying this was an act of judgment carried out by את Y'shua. It is interesting to notice in Num 27:8-12 that the law concerning the transfer of inheritance of את land actually places the את in front of *his inheritance* 4 separate times, every time the wording is used and ends with the popular phrase, *"as commanded* את יהוה *Moses".* In Num 27:15-23 Moses is commanded by

יהוה to lay his את hand on את Y'hoshua before the congregation of the Children of Israel and transfer openly before them his authority to Y'hoshua. Everything יהוה Father does is with and through את Y'shua with the את covenant Children of Israel. The TWO, working together as ONE.

42. PARSHA (9) MATOT (*tribes*) (Numbers 30:1-32:42)

Aleph/Tav ALERT: Numbers chapter 30 is dedicated specifically to את vows taken by women, either wife or daughter and the chapter ends with the common phrase, *"these are the statutes which commanded* את יהוה *Moses"*. The beginning of Numbers chapter 31 יהוה Father commands Moses to take vengeance against the Midianites and all throughout this Parsha the familiar phrase, *"as commanded* את יהוה *Moses"* is used 6 more times and through the rest of the chapter it is את יהוה who gives victory in the battle. Starting in Num 31:9 notice the placement of the את as they capture all the את women of Midian, Num 31:11 the את spoil and booty, Num 31:22 all the את gold and the silver, את the brass, את the iron, את the tin and the lead and Num 31:41 and they give an את tribute as a heave offering (*tithe*), *to* יהוה Father and it ends, *"as commanded* את יהוה *Moses"*. The Yah-head, working together as ONE.

43. PARSHA (10) MASSEI (*stages*) (Numbers 33:1-36:13)

Aleph/Tav ALERT: Numbers chapter 33 is the last Parsha of Numbers and it begins in Num **33:2 talking** about the Children of Israel את journeys by commandment of יהוה recapping 40 years starting from Rameses in the first month on the 15th day of Aviv, to verse 33:50 in the plains of Moab. Num 35:6 speak about the את six cities for refuge to be built. Num 36:2 speaks of the את land being divided by lots as an את inheritance among (Num 36:5) the את Children of Israel and Num 36:10 ends with the familiar, *"So as commanded* את יהוה *Moses"*. The Yah-head is working together as ONE.

DEUTERONOMY
(*Devarim*)

The word Deuteronomy means *Words* and the author of the Book is Moses as stated in Deuteronomy 1:1. Someone else, perhaps Y'hoshua (*Joshua*) may have written the last chapter. These sermons were given during the 40-day period prior to Israels entering the Promised Land. The first sermon was delivered on the 1st day of the 11th month (*1:3*) and the Israelites crossed the Jordan 70 days later, on the 10th day of the 1st month (*Joshua 4:19*) the exact same day Y'shua would ride into Jerusalem on a donkey. Subtract 30 days of mourning after Moses death (*Deut 34:8*) and were left with 40 days. The year was approximately between 1410 and 1400 B.C.

Aleph/Tav את Used in **DEUTERONOMY**: אֶת et 0 times, אֶת־ et- 385 times, אֵת eet 38 times, אֵת־ Et- 11 times, אֵת Eet 1 time, אָת aat 0 times, אָת at 0 times, אַתְּ 0 times, אַתְּ־ at- 0 times = Total 435
Vav/Aleph/Tav ואת W^{a}at וְאָתְּ 1 time, W^{a}eet וְאֵת 14 times, W^{a}et- וְאֶת־ 80 times = 95 Grand Total **530**

44. PARSHA (1) DEVARIM (*words*) (Deuteronomy 1:1-3:22)

Aleph/Tav ALERT: I love how in Deut 1:5 it states, *Moses began to declare* את *Torah*. What a great way to start Deuteronomy! According to John 1:14 Y'shua was *the WORD made FLESH and tabernacled among us and we beheld His glory, the glory as of the only begotten of the Father, full of grace and Truth*. Deut 1:34 states, *And heard* את יהוה *voice of your words*…signifying both יהוה and את heard the people's murmurings TOGETHER and became angered. Deut 1:43 Moses is recounting how he spoke to the Israelites and states, *but rebelled against* את *commandment of* יהוה *and took matters in your own hands and went up the hill*…again confirming the protocol of the Yah-head that man must go through to approach יהוה Father is through את Y'shua His Son, whether it is in rebellion against את commandments or to give honor and praise to יהוה Father, just as Y'shua said in John 14:6 *I am the way, the truth, and the life: no man cometh unto the Father, but by Me*…this is the protocol יהוה both with and through את together as ONE and it has never changed! Again all through this Parsha we see the את before covenant peoples, persons, places and things, such as…Deut 1:8 *I have set before you* את *the land*; Deut 1:15 *So I took* את *chief of your tribes*; Deut 1:16 *And I warned* את *your judges*; Deut 1:41 *And when had armed every man* את *his weapons for war*…just to name a few of the את highlights.

45. PARSHA (2) VAETCHANAN (*and I pleaded*) (Deuteronomy 3:23-7:11)

Aleph/Tav ALERT: Deut 3:24 is so POWERFUL…it proclaims to us, as את servants, that את Y'shua is the GREAT וְאֶת־ *and* MIGHTY HAND of יהוה Father! The TWO working together as ONE to redeem mankind! Deut 4:2 is the legendary command NOT to add to or take away from Torah but you will *keep* את *commandments of* יהוה *your Elohim*…again, implying protocol as to how the 12 tribes received יהוה Father's commandments at Mt Sinai. In Deut 4:10 Moses is recounting when יהוה Father *commanded*

him (*Moses*) *to gather* את *people before Him and He would make them hear* את *My words* and goes on to say in Deut 4:13, *And He declared to you* את *His covenant, which He commanded you to obey the Ten Commandments*…implying the covenants with יהוה Father are made through His Son את Y'shua, whom יהוה Father has appointed as mediator. In Deut 4:23 Moses continues, *Be cautious not to forget* את *the Covenant of* יהוה *your Elohim*…and encourages them in Deut 4:29, *But if you will seek* את יהוה *your Elohim, you will find Him, if you seek Him with all your heart and with all your soul*…implying again, protocol on how to approach יהוה Father and in Deut 4:31 Moses says, יהוה *your Elohim will not forget* את *covenant of your fathers, which He swore to them.* Continuing in Deut 4:36 Moses says that יהוה *made you to hear* את *His voice out of heaven, that He might instruct you: and upon earth He showed you* את *His great fire*…implying that יהוה Father speaks through His את Son Y'shua from Heaven, meaning they speak together as ONE VOICE! Deut 4:40 *You will keep therefore* את *His statutes, His commandments*…this is how Y'shua could claim that יהוה Father's commandments were also His commandments (*same commandments*) in John 15:8 *Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples*…10 *If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love.*

Deuteronomy chapter 5 recounts the 10 Commandments again exactly as in Exodus 20 and begins in Deut 5:1 *And Moses called all Israel and said to them, Hear, O Israel,* את *the statutes and judgments.* The את is only used in three (3) of the 10 commandments…1). 3rd Commandment: Deut 5:11 commands us, *not take* את *Name of* יהוה *your Elohim in vain: neither will hold him guiltless* את יהוה *that takes* את *Name in vain*…2). 4th Commandment: Deut 5:12 to *keep* את *Day, the Sabbath to sanctify it as* יהוה *your Elohim has commanded you*…15 *therefore commanded you* יהוה *your Elohim to keep* את Day, the Sabbath…3). 5th Commandment: Deut 5:16 to *Honor* את *your father and your mother.* Beginning in Deut 5:1 Moses states, *Hear, O Israel,* את the statutes and judgments that I speak in your ears this day, so that you may learn them and keep *them* and do them.

Who spoke from Mt Sinai? Deut 5:22 states, את *words spoke* יהוה *to all your assembly on the mount out of the midst of the fire, cloud and thick darkness in a loud voice*…Deut 5:23 states, *when you heard* את *the voice out of the midst of the darkness*…Deut 5:24 claims that, *Behold, has shown us* יהוה *our Elohim* את *His glory and His greatness...we have seen this day that Elohim* את *does speak with man and he lives*…Deut 5:25 states, *if we hear* את *the* voice *of* יהוה *our Elohim any more, then we will die*…Deut 5:27 states, *Go near and hear* את *all that* יהוה *our Elohim says*: *and speak to us* את *all that* יהוה *our Elohim speaks to you*; *and we will hear it and do it.* Deut 5:28 states both יהוה and את heard the voice of the people. Gen 1:1 says '*Elohim* את', so it could have only been both יהוה Father and את Y'shua His Son who spoke from Mt Sinai TOGETHER as ONE VOICE because both *SMOKE* and *FIRE* descended upon the mountain, which are the TWO physical manifestations of the Yah-head.

In Deut 6:2,13 and 24 Moses repeats 3 times in this chapter saying, *That you might FEAR* את יהוה *your Elohim to keep* את *all His statutes and His commandments*… Deut 6:5 *And you will LOVE* את יהוה *your Elohim with all your heart and with all your soul and with all your might*… Deut 6:16 *You will NOT TEMPT* את יהוה *your Elohim.* Keep in mind that the 10 Commandments are the Greatest and most Important Commandments ever given to man and they were proclaimed by the voice of את יהוה our Elohim to His את covenant people. They are everlasting commandments given for our very LIFE!

46. PARSHA (3) EKEV (*Because*) (Deuteronomy 7:12-11:25)

Aleph/Tav ALERT: Deut 7:20 starts off…את יהוה your Elohim…this describes the Yah-head perfectly…both are ONE and both work together and both make up the Hebrew word Elohim. Deut 7:12 states that if we listen to את judgments (*commands*) and keep and do them, then יהוה your Elohim will keep *with* you את the covenant. This makes it clear that Y'shua is the mediator of יהוה commandments and יהוה covenants to man. Deut 7:22 continuing, makes a promise that if we obey, *then* יהוה your Elohim, את will drive out *those* nations…that is to say, that יהוה through את will drive out those nations…יהוה Father and את Y'shua His Son working together as ONE protecting the covenant children who obey from their enemies. Deut 8:11 warns the Israelites…*Beware that you do not forget* את יהוה *your Elohim by not keeping His commandments and His judgments and His statutes*…Deut 8:14 *When your heart is lifted up and you forget* את יהוה *your Elohim*…Deut 8:18 *But you must remember* את יהוה *your Elohim*…Deut 8:19 *But if you do forget* את יהוה *your Elohim*…Deut 9:22 *you provoked to wrath* את יהוה…over and over again, את יהוה *your Elohim* working together and making covenant promises together as ONE with His covenant children of Israel's 12 tribes.

47. PARSHA (4) REEH (see!) (Deuteronomy 11:26-16:17)

Aleph/Tav ALERT: Deut 11:27-29 describes the blessings as את *blessing, if you obey the commandments of* יהוה *your Elohim.* Deut 12:5 concerning יהוה Father's Name states; *You will come to the place which* יהוה *your Elohim will choose to put* את *His Name.* Again, this is a picture of יהוה and את working together as ONE. Deut 12:28 states; *Obey and hear* את all *these words which I command you*…implication is that יהוה Father speaks His words through את Y'shua His Son and the Son glorifies the Father…and Deut 12:32 states; *do whatsoever* את *commands you.* In Deut 14:22-23 when speaking of the tithe from your את increase you could

only eat it in the place of His Name so that you would learn to *fear* את יהוה *your Elohim always*…implying יהוה and את are ONE and worthy of our fear, our respect and our obedience.

In Deut 13:3 concerning the testing of a prophet it states, יהוה *your Elohim is testing you to prove whether you love* את יהוה *your Elohim* (*Yah-head*) *with all your heart and with all your soul.* In Deut 15:8 when dealing with our brothers the commandment states; *you will open wide* את *your hand to your brother*…which implies by covenant when we bless each other it is as if through את Messiah opens His hand to bless. Confirmation of this is when Y'shua speaks in Matt 25:40 *'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.*' Deut 16:5-6 recaps the את Passover again from Leviticus chapter 23 implying את Y'shua's blood is represented in the sacrifice (*lamb*) as a type and foreshadow of Calvary. Deut 16:16 commands that three times a year all the Israelite males are to appear before את יהוה and they must not appear before את יהוה empty handed…again, confirmation of the Yah-head, Father and Son, working together as ONE.

48. PARSHA (5) SHOFTIM (*judges*) (Deuteronomy 16:18-21:9)

Aleph/Tav ALERT: In Deut 17:9 after someone is found worshipping other gods he is to be brought before the Levites who, *will show you* את *sentence of judgment*…implying the judgment and sentence will come from את…and if that man is found guilty he will be put to death as verse 12 indicates, because he does not listen to the judge or the priest who stands to minister *before* את יהוה your Elohim…implying the Levites minister before both את יהוה your Elohim (*Yah-head*). In Deut 17:14-19 regarding the appointment of a King it is commanded that the King should write his only copy of Torah and states; *so that he may learn to fear* את יהוה *His Elohim, to keep* את *all the words of this Torah and these statutes and to do them*…implying both את יהוה are ONE who should be feared equally. Deut 18:16 Moses recounts what the people said at Mt Sinai after hearing the 10 Commandments which states; *do not let me hear* את *voice of* יהוה *my Elohim again*…implying that it was את voice of who יהוה *my Elohim* who spoke to them from the fire on Mt Sinai. We must keep in mind Moses knew את voice when he heard Him speak, for Moses had spoken with Him intimately for years. There would be no fooling Moses on who was speaking but for us today, it remains somewhat a mystery whether it was both את and יהוה together who spoke or only את who spoke. Regardless of who spoke they worked as ONE by ONE SPIRIT communing by thought and are never separated from that communion. Deut 19:9 states; *If you will keep* את *all these commandments and do them, which I command you this day to love* את יהוה *your Elohim*…implying we are to love by obeying the commandments of את יהוה *your Elohim*. According to James 4:12 Y'shua is the lawgiver.

49. PARSHA (6) KI TETSE (*when you go*) (Deuteronomy 21:10-25:19)

Aleph/Tav ALERT: Deut 21:16 begins to talk about the commandment concerning the first-borns inheritance. As we know Y'shua was the first born and He redeemed the first born in Egypt by His blood but I find it very interesting that the verse describes his first born sons from two different wives as, (את *his sons* את)…with an את on each side as a marker of both being covenant children to him but the command is he will not play favorites because he may love one wife more than the other, but must deal truthfully and give the double portion only to the one born first to him, even if he does not love the first wife. The double את could imply the seriousness of the commandment and could also represent both Messiah and the first born son. It could also be doubled because the inheritance was to be a double portion.

50. PARSHA (7) KI TAVO (*when you enter in*) (Deuteronomy 26:1-29:9)

Aleph/Tav ALERT: Deut 26:7 is clear that it was both יהוה and את (*Yah-head*) who heard the voice of the את affliction of the covenant Israelites in bondage in Egypt. Deut 26:17 Is a beautiful proclamation by Moses speaking for the children of Israel who have declared that, את יהוה *you have declared this day to be your Elohim*! In Deut 27:26 is the conclusion, which states; *Cursed is he who does not confirm all* את *words of this Torah by doing them.* In Deut 28:58-59 is a warning that states; *if you do not observe and do* את *Torah and fear* את *Name, the glorious and fearful* את יהוה *your Elohim, then will make wonderful* את יהוה *your plagues and the plagues of your descendants*...Deut 28:61, *every sickness and every plague, which is not written in the book of this Torah*...implying a covenant curse from both יהוה and את (*Yah-head*) will bring these plagues and we have seen the continuing fulfillment of this curse in our day with new sicknesses and diseases that have never existed which were not listed in the Torah.

51. PARSHA (8) NITSAVIM (*you are standing*) (Deuteronomy 29:10-30:20)

Aleph/Tav ALERT: Deut 29:10-29 talks about the seriousness of את His covenant ואת oath that the Israelites were taking that day before יהוה your Elohim and the consequences for those who choose to deliberately break the covenant by sin. Deut 29:15 establishes that את stands with the Israelites before יהוה and Deut 29:19 declared to the one who hears את words and says in his heart that he will have peace even though he will deliberately walk contrary to Torah the result will be disastrous, Deut 29:20 states; יהוה

will not spare him, but the anger of יהוה *and his jealousy will burn against that man and all the curses that are written in this book will settle upon him and will blot out* יהוה את *his name from under heavens*…implying that judgment will come from יהוה Father through את Y'shua and destroy the man.

Deuteronomy chapter 30 begins with a prophecy יהוה spoke through Moses concerning the scattering of the 12 tribes (*two houses*) to the nations for their sin and rebellion and how their descendants will remember and begin to obey Torah and Deut 30:3 states; *then will reverse* יהוה *your Elohim* את *your captivity and have compassion upon you and will return and gather you from all the nations, where* יהוה *your Elohim has scattered you*…and verse 30:6 states; *And will circumcise* יהוה *your Elohim* את *your heart* ואת *the heart of your descendants to love* את יהוה *your Elohim with all your heart and with all your soul, so that you may live*…and Deut 30:8 states; *And you will return and obey the voice of* יהוה *and do* את *all His commandments, which I command you this day*…Deut 30:15 *See, I have set before you this day* את *life* ואת *goodness* ואת *death* ואת *adversity*…16 *In this I command you this day to love* את יהוה *your Elohim, to walk in His ways and to keep His commandments and His statutes and His judgments, so that you may live and multiply*…this prophecy probably started being fulfilled in 1948 as the House of Judah returned to Israel and became a nation and these verses imply the working of both יהוה and את to accomplish the future events together as ONE to bring the House of Israel (*10 northern tribes*) back to the covenant land, after Ezekiel chapter 38 and 39 and Zechariah chapter 14 are fulfilled.

52. PARSHA (9) VAYELECH (*and he went*) (Deuteronomy 31:1-30)

Aleph/Tav ALERT: Deut 31:9 states**;** *And wrote Moses* את *Torah and delivered it to the priests*…and verse 31:12 reiterates the purpose of את Torah stating; *that they may hear and that they may learn and fear* את יהוה *your Elohim and observe and do* את *all the words of this Torah*. In Deut 31:28 Moses gathers the את elders of the tribes stating; *that I may speak to them in their ears* את *words and call to witness against them* את *the heaven* ואת *the earth*. Moses did not trust them and knew that once he was not there they would become corrupt and sin against את יהוה our Elohim. So Moses delivers an anointed Prophetic Song to warn them…

53. PARSHA (10) HAAZINU (*give ear*) (Deuteronomy 32:1-52)

Aleph/Tav ALERT: Deut 32:1-43 is a Prophetic Song**.** Moses **pleads a warning** to the Children of Israel and what is amazing is there is not one את in any of the verses of the Song until he finishes and then Moses gives credit as to where the words of the prophetic song came from…Deut 32:44 states; *And Moses came and spoke* את *all the words of this song in the hearing of the people*, Deut 32:45 states; *And Moses finished speaking* את *all these words to all Israel*…and Deut 32:46 states; *And he said to them, Take to heart all these words which I testify to you this day, which you will command* את *your children to observe to do* את *all the words of this Torah*…Deut 32:47 *For it is not a trivial matter for you; on the contrary IT IS YOUR LIFE!*

54. PARSHA (11) SIMCHAT TORAH (*Rejoicing in Torah*) (Deut 33:1-34:12)

Also (Gen 1:1-2:3, Num 29:35-30:1)

Aleph/Tav ALERT: Just as in the Prophetic Song of Moses, here as Moses Blesses the את Children of Israel, there is not one את from Deut 33:2 through 29 which is the end of the chapter but as Deut 34:1 begins, immediately Moses gives credit as to who shows him the Promised Covenant Land of Israel, which states; *And showed him* יהוה את *all the land of* את *Gilead as far as Dan*...and as Moses passes we see only את Y'shua knows what becomes of His friend as Deut 34:6 states**.** Deut 32:46 states; *And but knows no man of* את *his grave is to this day*. The Book of Deuteronomy comes to a close Deut 34:9**.** Deut 32:46 states; *And Y'hoshua, the son of Nun, was full of the spirit of wisdom; for had laid Moses* את *his hands upon him: and the Children of Israel listened to him and did as* יהוה את *commanded Moses;* 10 *and there has not been a prophet in Israel like Moses, whom* יהוה *knew face to face*…implying both יהוה through את commanded Moses face to face the TWO working together as ONE by ONE SPIRIT to redeem את Children of Israel! (Eph 2:18 *For through him we both have access by One Spirit unto the Father*)

PARSHAS FESTIVAL READINGS

PARSHA EREV HANUKKAH (*Feast of Dedication*) (Numbers 7:1-8:4)

Brit Chadasha (*feast of Dedication*) (John 10:22-39)

PARSHA EREV PESACH (*Passover eve*) (Lev 23:4-8, Exo 33:12-34:26, Num 28:16-31)

Brit Chadasha (*Passover eve*) (John 13:1-17:26)

PARSHA YOM PESACH (*Passover day*) (Leviticus 23:4-8)

Brit Chadasha (*Passover day*) (John 18:1-19:42)

PARSHA PESACH SHABBATH (*Passover Sabbath*) (Exo 33:12-34:26, Num 28:16-31, Eze 36:37-37:14)

PARSHA SHAVUOT (*Pentecost/feast of Weeks*) (Exo 19:1-20:23, Lev 23:15-21, Num 28:26-31, Deut 14:22-16:17, Eze 1:1-28 & 3:12, Hab 3:1-19)

Brit Chadasha (*Pentecost/feast of Weeks*) (Acts 2:1-21 & 37:41)

PARSHA ROSH HASHANA (*Feast of Trumpets*) (Gen 21:1-34, Num 29:1-6, I Sam 1:1-2:10)

Brit Chadasha (*feast of Trumpets*) (I Thess 4:13-18)

PARSHA YOM KIPPUR (*Day of Atonement*) (Lev 16:1-34 & 18:1-30, Num 29:7-11, Isa 57:14-58:14)

Brit Chadasha (*Day of Atonement*) (Rom 3:21-26, II Cor 5:10-21)

PARSHA EREV SUKKOT (*eve of Tabernacles or Tabernacles Sabbath*) (Exo 33:12-34:26, Num 29:17-25, Eze 38:18-39:16)

Brit Chadasha (*eve of Tabernacles or Tabernacles Sabbath*) (John 7:37-44)

PARSHA SUKKOT DAY 1 (*Feast of Tabernacles*) (Lev 22:26-23:44, Num 29:12-16, Zech 14:1-21)

Brit Chadasha Day 1 (*feast of Tabernacles*) (Revelation 21:1-7)

PARSHA HOSHANAH RABBAH (*great supplication*) (Numbers 29:26-34)

Brit Chadasha Hoshanah Rabbah (*great supplication*) (John 7:1-2 & 37-44)

PARSHA SUKKOT DAY 8 (*Feast of Tabernacles*) (Deut 14:22-16:8, Num 29:35-30:1, I Kings 8:54-66)

Brit Chadasha Day 8 (*Feast of Tabernacles*) (Matthew 17:1-9, Mark 12:28-33)

CHART ONE: Paleo and Modern Hebrew Letter Meanings

Pictograph	Name	Meaning	Pictograph	Name	Meaning
	Aleph א	Ox Head/Provide Strength/Unity First/Crown		Lamed ל	Staff/Shepherd Authority/Protect Control/Teach
	Beit ב	House/Family Inside Of Body/Woman		Mem מ - ם	Water/Wash Chaos/Mighty Birth/Blood
	Gimmel ג	Lift Up/Carry Camel/Walk Ascend/Descend		Nun נ - ן	Seed/Heir Fish Darting Imparting Life
	Dalet ד	Door/Pathway Access/Enter Hang		Samekh ס	Hand on Staff Support/Prop Vine/Protect
	Hey ה	Window/Glory Behold/Breath Reveal/Sign		Ayin ע	Eye/See/Watch Experience Discernment
	Vav-U ו	Hook/Man Nail/Bridge Secure/Add		Peh פ - ף	Mouth/Word Speak/Watch Communicate
	Zayin ז	Plow/Food Weapon/Kill Cut off/Death		Tzadhe צ - ץ	Righteous/Hunt Desire/Need Fishhook/Capture
	Chet-Heth ח	Protect/Enclose Fence/Wall Separation/Open		Qoph ק	Back of Head Horizon/Behind To Rise Up
	Tet ט	Snake/Seal Basket/Set Apart Surround/ Mark		Resh ר	Head/Face Exalted/Top Chief/Beginning
	Yod י	Hand/Grasp Work/Make Deed/Create		Shin ש	Eat/Teeth Consume/Give Destroy/Fire
	Kaph כ - ך	Palm of Hand To Open/Cover Allow/Anoint		Tav ת	Mark/Sacrifice Sign/Judgment Covenant/Save

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CHART TWO:Paleo and Modern Hebrew Codes

Pictograph	Name	Symbol	Pictograph	Name	Symbol
	Aleph (1) א	A		Lamed (30) ל	L
	Beit (2) ב	B		Mem (40) ם - מ	M
	Gimmel (3) ג	G		Nun (50) ן - נ	N
	Dalet (4) ד	D		Samekh (60) ס	S
	Hey (5) ה	H		Ayin (70) ע	A
	Uau (6) ו	U		Pey (80) ף - פ	P
	Zayin (7) ז	Z		Tzadhe (90) ץ - צ	Tz
	Chet-Heth (8) ח	Ch		Qoph (100) ק	Q
	Tet (9) ט	T		Reysh (200) ר	R
	Yod (10) י	Y		Shen (300) ש	S/Sh
	Kaph (20) ך - כ	K		Ta (400) ת	T/Th

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Study Notes